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THE CHRISTIAN MISSION IN AMERICA

The Christian Mission in America

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"OLD THINGS AND NEW," ETC.

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TO THE OFFICERS AND MEMBERS OF

SHADYSIDE PRESBYTERIAN CHURCH, PITTSBURGH

IN GRATITUDE FOR TWENTY YEARS

OF UNFAILING FRIENDSHIP

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THE
CHRISTIAN MISSION
IN AMERICA

CHAPTER ONE

THE EVER CHALLENGING GOSPEL

THROUGHOUT all departments of life there is a moving of the dawn wind as if the morning were at hand. We are on tiptoe looking for some surprise to come out of the shadows. The question on the lips of modern men is the prophetic word, "Watchman, what of the night?" If the answer is akin to that of yesterday we still hold firmly to the hope that if the darkness is here the dawn is at hand. Difficult as it is to characterize our age, the most thoughtful will agree that we have entered upon a period of expectancy. Disillusioned as to economic security and social progress, there is confident hope that the night is far spent and the day is at hand.

The modern world has been analyzed and appraised. The social order has been exposed. The diseases of civilization have been diagnosed. Experts have pronounced upon our industrial, social and religious conditions and their reports are confusing and conflicting. Surveys have been made. Thoughtful writers use alarming expressions. We hear of the "Decline of the West." A modern popu-

lar writer on philosophy has summed it up in these words: "We are driven to conclude that the greatest mistake in human history was the discovery of 'truth.' It has not made us free, except from delusions that comforted us and restraints that preserved us. It has not made us happy, for truth is not beautiful, and did not deserve to be so passionately chased. As we look on it now we wonder why we hurried so to find it. For it has taken from us every reason for existence except the moment's pleasure and tomorrow's trivial hope."[1] On the other hand, signs are not wanting that the storm has cleared the skyline of vision. The horizon has lifted, complacency has given way to confession and smug satisfaction to prayerful concern. Unamuno, the Spanish philosopher, is never tired of contending that life is struggle, agony, dying to live, and it may well be—rather it must be—that out of the agony of the present shall come forth cleansing for the soul of the world. Is it too much to hope that out of this struggle shall come forth a new America, socially and spiritually redeemed?

America was cradled in the faith and hope of the Christian gospel. The Pilgrim Fathers were pilgrims of faith. The discovery of America became the immediate challenge to the Christian church of

[1] Will Durant, *On the Meaning of Life,* p. 5. Richard R. Smith, Inc., New York.

Europe. Twelve priests accompanied Columbus on his second voyage and immediately began the work of evangelization. Protestant preachers crowd the pages of the fragmentary history of the seventeenth century: Roger Williams, Megapolensis, John Campanius, John Eliot, Francis Makemie. Of them, and others who followed them, it may be said "these all having had witness borne to them through their faith received not the promise." The epic of America has been brilliantly told. The epic of Christianity in America is still to be told and when it is told justice will be done those who for Christ "forgot themselves into immortality." This book is a humble attempt to justify the Christian faith in the modern world. It does not apologize for Christianity. It is an effort to present the claim that the gospel is the power of God in America in the twentieth century, as it was in the Roman Empire in the first century. The purpose is to marshal some of the evidence that goes to prove that Christianity moves on through social change with transforming power.

The past is secure. What of the present? How goes it with the Christian mission in America today? What is the status of Christianity in modern America? Are we keeping tryst with the past? Are we carrying forward the lighted torch? Are we enlarging the boundaries of the Kingdom? Are we bridging the generations? Does the Christian church con-

tinue to influence national life and is its contribution increasing? Is the compelling dynamic which brought to the shores of America prophets and heroes an abiding force in the church today? These are the questions which are being asked and which this book seeks to answer.

The answer may be difficult to find. America is a land of far-stretching distances and contains a complex people. It includes the quiet summer land of the South and the snowcapped areas of the far North. It has its home in great metropolitan areas where the languages of all the world are spoken and in vast rural communities that face a new future, a future prophetic of perplexity. What is true of one section may not be true of another. The tides of life —social, racial, religious—cut their own channels and divide the population into different thought areas. Only occasionally does America think one thought and act with one conscience.

How goes the Christian mission in America? No sooner is the question asked than it is followed by another and more disconcerting query, What is the Christian mission? We acknowledge the justice of this enquiry. Christianity is again on trial. Christianity has flowed through many soils and has been colored by those soils. Christianity stands, as in the days of persecution, before the bar of judgment. We must not be surprised at this nor regret it, for Chris-

tianity has always had to fight for its life. Its symbol is a cross. Today the question is asked, Has Christianity failed? Is the gospel outmoded? Has it a message for modern men? What is Christianity? Is it a clear-cut message or a vague philosophy of life identified with emotional idealism?

A recent thoughtful writer puts the question, "Is the Christian reading of man's life the true one? Are the moral standards of Christianity such that the modern conscience can endorse, or are they merely ethical traditions bound up with ways of thought and life which the lapse of time is fast making obsolete? That is precisely what has to be answered. And, as everyone knows, there is no point at which Christianity is so hard pressed." [1]

Let us address ourselves first of all to the question, "Is the Christian reading of man's life the true one?" In his autobiography Mussolini, whose view of world affairs is worth attention, says that there are three ideas which dominate the world today. He calls them the British idea, the Russian idea, and the Christian idea. The British idea is democracy, which America, together with Anglo-Saxon civilization, inherits. It is the idea that people are trustworthy and are capable of self-government. The Russian idea is at the opposite pole. It is dictatorship. In its

[1] F. R. Barry, *Christianity and the New World,* p. 5. Harper and Brothers, New York.

present form it holds that for the good of all a select few must rule. It holds that it is the rule of the best to achieve the best. The British idea rests upon the assumption that humanity is trustworthy. The Russian idea rests on the assumption that part of humanity is trustworthy. Mussolini thinks that the British idea is losing its grip and that, while the Russian idea has tightened its grip, yet it cannot hold control and that the hope of the world is in the Christian idea "that burns like fire in the hearts of millions."

What then is this idea? It would appear on first thought that there can be no comparison between democracy, communism and Christianity. They are not on the same level. One belongs in the realm of the spirit, the others pertain to organization. Jesus said, "My kingdom is not of this world." Nevertheless, there is something to be said for the position presented by Mussolini. It may be that he means that there is no permanent security from either a democracy or a dictatorship. Political forms have changed and will change. Christianity has existed under all forms of political control. It flourished under imperial Rome. It found expression under the Holy Roman Empire. It existed under feudalism and absolutism. It reached out into all the world under monarchy and democracy. It creates its own values under every form of political structure.

There can be no single Christian system of political organization, and no static Christian social order. Christianity is a dynamic, a seed of life, which is creative and constructive. What then is this idea which is enshrined in a gospel? Can it be analyzed? Can we take it apart and hold it in our hands and look at it? What does it contain that is not found in any other religion ancient or modern, or in any philosophy or system of political science?

I. THE ELEMENT OF WRONGNESS

In the first place, the gospel idea carries the implication that there is somewhere something wrong. A gospel can come only to a people who are in need. There is something wrong that needs to be set right. There is evil that must be faced and overcome. Professor William James was insistent upon the recognition of the fact that there is "an element of real wrongness in the world." What is this element of real wrongness? Study the names of the various organizations, institutions, societies, associations, leagues, federations, clubs, conferences, commissions which are established to deal with this real wrongness in the social order. Take, for example, such a commonplace book as the *World Almanac* and you will be surprised to discover the number of associations and societies which have been organized to improve life. They are established to create better

homes, better films, better boys, better girls, better prisons, better parents, better schools, better race relations. There are hundreds of ethical, cultural, racial, national and international associations trying to heal some wound, some open sore of the world. The idea that we are getting better and better every day in every way is not as popular as it was a generation ago. The idea of progress is in disrepute. The possibility of catastrophe is not ruled out of our thinking as it was in the days before the World War. We are aware that there is in the world an element of real wrongness. The deepest needs of the world have not been met by our twentieth century civilization.

Can we catalogue what is called the wrongness of our modern world? We need not go back to the terminology of the past, but we can be alert to certain dark lines in the story of life as it is being written out under our eyes. A tragic sense of life has become the mental possession of millions of our people. We are conscious of what has been called "a moral subsidence" in our social order. Mr. Walter Lippmann, writing recently in the New York *Herald Tribune,* said:

The last ten years have been a time of exceptionally drastic change in the underlying convictions of Western men. For reasons which it is not easy to state briefly or even clearly to discern, it seems as if

in this decade the change in life brought about by science and machinery and the modern city, by democracy and by popular education, had struck with full impact and with cumulative force against the traditional morality and social conventions and the ideals of the mass of men. That a period of profound spiritual bewilderment had to ensue was inevitable.

Let us try to analyze this spiritual bewilderment.

(1) We face what, for want of a better term, we call *moral confusion.* Men are not sure of the way they take nor of the goal they seek to reach, and no man can play the game of life without knowing what the goal is. The question is being asked by young and old, "Why shouldn't I?" and having asked the question no answer is expected. It is taken for granted that old sanctions no longer hold, that Puritan tradition has broken down. Writers speak of the "new morality" and take it for granted that a new system of ethics has been substituted for the old. This is not true. Many conventions have been laid aside and new customs have been introduced but there is nowhere to be discovered a system of new morality. There is a denial of inherited sanctions but no moral substitute has been discovered. The Spanish philosopher, José Ortega y Gasset, says: "I do not suppose there are more than two dozen men scattered about the world who can recognize the

springing up of what one day may be a new moral code." [1] To many life is a mess; it has no meaning. They have no philosophy of life. They could not tell what for them is the chief end of man.

(2) On every hand we face *lawlessness*. This is not a recent development as some would have us believe. Its deepest roots are not in the prohibition law as is proclaimed from the housetops. It is an inherited attitude toward constituted authority and social control. Back in 1917 Chief Justice Taft said: "It is not too much to say that the administration of criminal law in this country is a disgrace to our civilization, and that the prevalence of crime and fraud, which here is greatly in excess of that in European countries, is due largely to the failure of the law and its administration to bring criminals to justice." It is sufficient here to point out the fact and leave the interpretation to others. But there is undoubtedly a vital connection between lawlessness and the current philosophy of self-expression. People are told to let themselves go. They are advised not to be inhibited. They are educated to believe that life should be free and that nature will guide their feet to paradise. Stripped of its modern vocabulary this philosophy belongs to an outworn past. The ancient prophet drew the line sharp and clear when he said, "Thy sons, O Zion, against thy sons, O Greece,"

[1] *The Revolt of the Masses.* W. W. Norton and Co., New York.

and Jesus threw open the doors of a different world when he said, "He that saveth his life shall lose it."

(3) The word *secularism* characterizes much of the thinking and much of the living of our generation. It is the denial of all religion. It is the worship of mammon. Easy money is its creed. The Christian religion and the non-Christian religions face in secularism a common foe. It is a denial of the spiritual background of life. It is the denial of God. It is the assertion that humanity can blaze its own trail and clear its own track. When the New Testament speaks out in simple language "Love not the world, love God," it is contending against the secular drift.

There is, however, a difference between worldliness and secularism. Worldliness is the denial of God in life and conduct. Secularism is the denial of God in thought as well as in life and conduct. Secularism has an intellectual creed. It holds that God is not needed, that man can get along without God; indeed he must get along without God, for there is no God in the universe of the secularist. The secularist may be refined, educated, cultured, but his world is bounded by the skyline of time. Bertrand Russell, whose secular philosophy has influenced thousands of students, says, "All the labor of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system. Brief and power-

less is man's life; on him and all his race the slow, sure doom falls pitiless and dark." [1] If a man is just an animal, with animal instincts, and animal passions, and is destined for an animal death, life can have no moral color or spiritual purpose other than belongs to the life that now is.

(4) The term *social mechanism* is on the lips of millions. It has created a new vocabulary. New words, such as "technocracy," are fashioned to keep pace with the growing interest in the subject. The machine is crowding the man to the wall and poverty, unemployment, social maladjustment are too common to be ignored. It is, therefore, confidently stated that life must be fashioned after the pattern of the machine. The output will equal the energy of the man himself who is the greatest of all machines. The spiritual and moral forces of life are not the directing energies of life. They are accidental by-products. If a hundred years ago the man consumed 2,000 kilogram calories per day he now consumes seventy-five times as great a quantity, or 150,000 kilogram calories. This physical energy increases through the years and becomes irresistible. The theory does not account for culture or for spiritual values, but the fact that it has captured the minds of thousands shows how far we have drifted from the position that the problems of human relationship

[1] *A Free Man's Worship*, p. 46. Mosher Press, Portland, Maine.

are essentially personal and moral. It is true that industrial and economic facts have a moral meaning for us while poverty and unemployment are not included in our ordinary moral category, yet it is becoming increasingly evident that no one can follow the teaching of Jesus without having a burdened conscience concerning human suffering brought about by wrong thinking and wrong living. Jesus has answered for all time the question, Who is my neighbor? and in the light of his answer poverty and unemployment become moral obligations upon those who have his spirit.

(5) We face a *narrow nationalism* which has become a new moral menace. On behalf of what is called patriotism we are urged to "Buy American," "Sell American," "Travel in America," keep ourselves and our money in America. We are counseled to live within and unto ourselves, and this narrow nationalism burns like fire in the hearts of millions of people among all the nations of the earth. It has created a dangerous situation. We stand on the edge of the precipice and it is quite natural that the armaments of nations increase by leaps and bounds. The burden is becoming intolerable. America advises the nations of Europe to disarm and yet continues her own armament expansion. Perhaps we lack imagination. In America, as in Europe, men have found in these last years that their world has

fallen in upon them. Our granaries are bursting with grain and yet we have bread lines, bonus camps, barter exchanges, and public relief on an enormous scale. Millions seek work and cannot find it, and our best minds muddle along seeking the way out. There is food and yet there is no food. There is money and yet no money. There is work and yet no work. Meanwhile, what is it we do? During the year 1931-32 the government of the United States spent 4,500 million dollars. How was it spent? Let us put down the cold figures. Interest on the national debt, which is chiefly the cost of the Great War, 1,000 million dollars; payments to the veterans of past wars, another 1,000 million; support of the army and the navy, 700 million. This is half of all the resources of the government. We need not follow through the figures that give the other expenses of the government, including Congress, courts, commissions, bureaus, executive departments, public works, subsidies, education, public health, agriculture and government construction. We judge a person by the way he makes, saves and spends his money. We judge a nation in the same way. In the light of these figures—with 2,700 million of our 4,500 million going directly or indirectly for war purposes and a few paltry million for education and public health—can we say that as a people we are ready to justify ourselves before the judgment seat

of Christ? We have the remedy in our own hands, yet we do nothing. We have been callous, indifferent, careless of the real wrongness within our social order.

(6) The *underworld* has in our generation become powerful, self-conscious, vicious, organized. As never before we have become familiar with it and we fear it. We remember with shame that when a little child was stolen from his crib and the government was powerless to effect righteousness, an appeal went forth to powerful forces in this so-called underworld. It was said of Babylon of old, but it can be applied to any civilization, that traffic is carried on not only in legitimate merchandise but in the merchandise of human lives.

Wise laws wisely administered will help to destroy this underworld. Better conditions of living and the awakening of the people's conscience will help, but if the miracle of redemption is to be wrought we must uncover the origin of this real wrongness which makes such conditions possible. The fact is, there is a social underworld because there is an underworld within man himself. We must measure life not only horizontally but perpendicularly. Jesus was conscious that he faced an underworld of evil—real, objective, positive. No one ever trusted human nature as he did and yet in the fifteenth chapter of Matthew he brings against it the severest indictment ever spoken:

"Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man; but to eat with unwashen hands defileth not the man." The best legislation will not save us from disaster. We deal with men who are grasping, grafty, greedy, suspicious, jealous, cruel. When there is failure in the social order it is because some man or some group of men have failed, and Christianity, recognizing these facts, deals with evil and moral wrongness at its source.

II. THE CHRISTIAN ASSET

How is Christianity meeting this moral wrongness? Is it making headway against the evils which lay hold upon society today? There are those who say it is not making headway. They say there is retreat instead of advance, or at best defense rather than aggressive conquest. Later in this book will be presented facts which are full of hope and statistics that are not altogether on the defensive. We are, however, interested in life, in attitudes, in currents of thought, in creative influences, and these are hard to interpret. What success has Christianity in fashioning life today? This is the final test of religion. The fruit of faith is found in character. What is Christianity doing to mold character and transform life?

One thing is evident today that has been often overlooked. It is this: more is expected of Christianity now than ever before. We are not satisfied with fashioning individual Christians. We demand that these same Christians should fashion new conditions of life and create new social values. The primary purpose of missionary work is to extend the frontiers of the Kingdom, and that purpose has widened and deepened as the years have gone and come. There can be no individualistic self-centered gospel. The gospel of Christ is for all men in all the relations of life. He must be Lord and Master of the man when he is alone, when he is at home, in school, in the market, the shop, the mill, in the great city with its poverty and injustice, in the hall of legislature when national issues are raised, in the council chambers of the nations when the peace of the world is at stake. As Christians we have not yet rightly adjusted ourselves to our work, our pleasures, our companionships, our money, our social obligations. Life knows no area beyond the influence of Christ, and it is the effort to Christianize all areas of life that today creates something akin to a social and religious revolution. We know that religion seeks to leaven industry, politics, education, and that the task to which the gospel sets itself is none other than to take all of life, body and soul, for Christ. In Dr. Edmund H. Oliver's book, *His Dominion of Can-*

ada, we read that the first public religious service held under the shadow of the Rocky Mountains was held at "the Canyon." No suitable building could be had, so the service took place in the open air. Under the shadow of the everlasting hills the people sang from memory and from the heart, "All Hail the Power of Jesus' Name." As the song rose to the old tune of Miles Lane the words were echoed back from the opposite hills. When the pauses in the chorus came, the answering echo from the mountains sent back the challenge, "Crown him." It seemed that the very hills were calling upon the worshipers to take the land for Christ.

The Christian church has determined that no area within the compass of the nation shall be left unevangelized. From the days of the Jesuits and the Puritans to the present time Christianity has set itself to march to the watchword "America for Christ." On his first visit to Canada in 1534 Jacques Cartier wrote from the wilderness, "I am rather inclined to believe that this is the land God gave to Cain." The pioneer Christians chose rather to write into their charter the words, "We believe this is the land God gave to Christ."

How is Christianity facing the moral wrongness in the world? What can be placed on the side of the Christian asset?

(1) Christianity is *the way of life* for millions of

people. If every Christian in America would write a book bearing the title "What Christ Means to Me," a wealth of experience would be revealed. One Christian man on a board of directors, one Christian teacher in a public school, one Christian woman in society is the leavening influence which sweetens life and keeps it wholesome.

There are Christian personalities which enrich life. Thousands of Americans do things because they are Christians. There are business men who because they are Christians seek to find the way of Christ in industry. There are Christian teachers who because they are Christians seek to find the way of Christ in education. There are physicians, nurses, journalists, men of science, women in society who because they are Christians seek to apply Christ's way of life. Among the conclusions of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry is this sentence, "The point of central importance is this—there must be first of all a new kind of person as the unit of society if there is to be a new society." This is the point at which Christianity impinges upon the moral wrongness of the world and its success is evident by the multitude of men and women in modern life who walk this Christian way of life.

There are Christian homes. The home is the first social unit. Notwithstanding our divorce record, Dr.

Rufus M. Jones asserts that there are more happy, lovely homes in America today than ever before. They can be found among the rich and among the poor. They can be discovered in the great city and out on the frontier. For years an eastern church supported a Sunday school missionary in Oregon. During a score of years the missionary carried on under difficult circumstances. He is now at work in Oklahoma. Writing recently to the church that had undergirded his humble ministry, he said:

My son is now living in your city. He is the inventor of the stereofluoroscope. His wife is an M.A. in physics and he is a Ph.D. in the same subject and has taught advanced x-rays at Cornell. When your church contributed to my support as a missionary, you thought that you were enabling me to do my missionary work in the field and that was true, but incidentally you were enabling me to put the boys through college, and now my sons must be the "Bread upon the waters" coming back to you after many days. The older boy became the pastor of a church in California where he is in his successful fifth year.

There are thousands of just such humble homes in America which have added to the richness of life and many of them are in home mission areas.

There are Christian institutions. Their number is legion. They are the product of the faith and prayer of Christian men and women. They have been estab-

lished in every city and in country districts—hospitals, homes, schools, colleges, orphanages, settlements, Young Men's and Young Women's Christian Associations, boys' clubs—and behind each of them Christian men and women carry forward the work. Many institutions would fail if the influence of Christian men and women failed, and justice is not often done to the fact that the indirect influence of Christianity is the most potent factor in the well-being of our social order. "It is of the very highest importance that we should appreciate how great goodness, how large a measure of the divine Spirit, is manifest in our social order, despite its sins, negligences and ignorances." [1]

(2) Christianity is *the moral standard* which challenges the nation. Aware of the fact that Christianity has not conquered the moral wrongness of our world and even confessing that this wrongness shows no sign of weakening, nevertheless the supreme value of Christianity is that it sets the standard. This is the justification of Mr. Chesterton's saying that Christianity has not failed for it has not been tried.

The objection is not raised that Christianity presents too low an ideal. Mr. H. G. Wells complains that it is too "fine" for him. It is too difficult to be

[1] F. R. Barry, *Christianity and the New World,* p. 246. Harper and Brothers, New York.

lived. It registers its protest against all forms of evil and refuses to compromise. As we go back over the list of the moral evils that characterize our age,—moral obliquity, secularism, mechanism, narrow nationalism, lawlessness, the existence of the underworld,—we see that Christianity lifts up a moral standard against them. It was true of classic paganism and it is true of certain non-Christian religions that existing evils are not only not denounced but are protected and cultivated by those religions. It is not so with Christianity. Christians may fail, but Christianity refuses to close its eyes or compromise. The following statement of the "Social Ideals of the Churches" as revised at the 1932 quadrennial meeting of the Federal Council of the Churches of Christ in America is an illustration:

Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

Social planning and control of the credit and monetary systems and the economic processes for the common good.

The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

Safeguarding of all workers, urban and rural,

against harmful conditions of labor and occupational injury and disease.

Social insurance against sickness, accident, want in old age and unemployment.

Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups.

Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.

Protection of the family by the single standard of purity; educational preparation for marriage, homemaking and parenthood.

Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.

Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.

Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.

Justice, opportunity and equal rights for all; mutual good will and cooperation among racial, economic and religious groups.

Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth.

All Christians will not give unqualified approval to this detailed social program but it is an illustration of the effort to apply realistically the principles of Christ to everyday social situations. The question may be asked, If the Christian standard is lowered or disappears, what moral standard will replace it?

(3) Christianity expresses itself in *a program of service*. The implication of the teaching of Jesus concerning service has become the greatest challenge of our generation. It has laid hold upon the minds of men and now is current coin in our civilization. We test not only the church but every institution and business in terms of service. The question is not,

What can the community do for the school? but, What can the school do for the community? The question is pressing in upon industry. Is industry to be served by the workers or does industry exist to serve the workers? Apply this test to the Christian church. What contribution does it make? Whatever there is of failure, it can be confidently asserted that as never before the church seeks to serve.

It serves in great city areas. Much of the moral wrongness of our modern world has its origin and home in the city. The underworld thrives in the city. Evil hides in congested areas and the problem of the city becomes increasingly difficult. Under the auspices of the Home Missions Council and the Council of Women for Home Missions a significant interdenominational conference was held in 1932 on "The City and the Church in the Present Crisis." Aware of the impact that social and economic forces have made upon the life of the city, the conference frankly faced the problems which the church faces in metropolitan areas where over fifty-six per cent of our population lives. These areas are constantly enlarging. In 1790 there were only six cities of 8,000 population in the United States. In 1890 there were 286, and in 1930 there were 367 cities of 25,000 or more. Within the city is found the best and the worst. In the city is found the strength of the church and also its weakness. The city claims the best

equipped churches and also churches that are declining, struggling against adverse circumstances. In the city we have the greatest range of self-support and, on the other hand, the finest sacrificial missionary service. The fact that the church through its Home Missions Council and the Council of Women for Home Missions is alive to these problems and eager to face responsibilities is full of promise for the future.

The village and rural areas of America have been recently carefully surveyed and approaches to new conditions of life suggested. The automobile, the radio, the new highways, the development of community life have transformed many rural communities. New avenues of approach and fresh methods are being discovered to meet the needs of what is really a new world. The gospel remains forever the same but the approach varies with conditions of life and variety of culture and nowhere is the ability of the church to adjust itself tested as in outlying rural areas. The early church adjusted itself. St. Paul, the greatest of missionaries, diagrammed the program in his first epistle to the Corinthians: "Though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain

them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law." No better philosophy of Christian missions has ever been penned. When he approached a Jewish audience it was from the point of view of the synagogue. When he sought to win the scholars of Athens he proceeded to the Acropolis and there in the presence of the schoolmen argued from their own philosophers and poets and then led them into a consideration of Christ as the fulfillment of the hopes and dreams of their hearts. When he presented the gospel to the pagan people of Asia Minor he spoke to them of the God of nature who gave the rain and the sunshine and then led them into an understanding of the fatherhood of God revealed in Jesus Christ. We will find a varying human approach in every age and in every area of life.

Wherever there is need the Christian church goes. The distance is not too far, the evil not too strong, the darkness not too deep to dissuade the Christian from answering when the call comes. The names of the pathfinders may fade from the page but their work abides. North America has a glorious heritage in the achievements of its early Christian heroes. In Canada what a record of service is linked with the names of Bishop Bompas, the apos-

tle of the Far North who came out from his lonely diocese far up on the Mackenzie River only once in forty years; James Evans, who invented the Cree syllabary; James Nisbet of Saskatchewan; Egerton Ryerson and Egerton R. Young, missionaries to the Indians; John Black, the apostle of the Red River district; James Woodsworth, who represented the Toronto Conference which extended in 1882 from east of Toronto to British Columbia; James Robertson, who more than any other man claimed Canada's great West for Christ.

In the United States one area after the other has been entered by pioneers of the gospel as settlement extended. John Eliot and David Brainerd are two of the greatest names in the early history of Indian missions. Today that same Christian service, vastly multiplied, goes on among the three and a half million Indians in our land. The Negro population of America, numbering twelve million, has been a vast harvest field for the Kingdom. The church went with the pioneer across the plains and the prairies. Mission money undergirded the rural hamlet and the coming city church. Wherever man goes the church goes. It follows the migrant groups to the harvest field, the sugar beet district, the berry farm, the truck garden and the lumber and railroad construction camps. It is estimated that this migrant group numbers at least two million and the problem of

caring for them is difficult and at times discouraging.

The church has brought its ministry into desolate communities. The work of Sir Wilfred Grenfell in Labrador, of Sheldon Jackson, Archdeacon Hudson Stuck and S. Hall Young in Alaska makes heroic reading. The lives of these servants of Christ read like romance. Today in Alaska there are eighty-eight Christian churches. The Moravians, Presbyterians, Baptists, Congregationalists, Methodists, Episcopalians, Lutherans and Friends work in unity of spirit to bring Christ into this land.

The southern mountain region has been one of peculiar difficulty and interest in the extension of the gospel. Within a neglected area of some 110,000 square miles, comprising parts of Maryland, Virginia, West Virginia, Tennessee, Kentucky, North Carolina, South Carolina, Georgia and Alabama, are some six or seven millions who belong to perhaps the purest racial stock in America. Hemmed in by natural barriers, the current of civilization has flowed past them. With the coming of new roads and schools a new day is dawning. The church, however, years ago began to give its service to the people and today one-third of them are related to it. The seed sown by teachers, doctors, nurses, missionaries is now bringing forth an abundant harvest.

(4) The principle which guides the Christian church is *the sacredness of personality*. The familiar

text "God so loved the world" has found new meaning in our day. "The brother for whom Christ died" is precious to us because he is precious to him who threw open the gates of new life to us. That is why the reach of the church in America goes beyond race. It brothers all the sons of men. It reaches out its hand to those who have come from every continent and island to share our common life in a new land. Their personalities are sacred and for them the gospel holds in its keeping the treasures of God's love in Christ Jesus.

The modern Christian approach to the Jews is an outstanding illustration of this central principle. It has frequently been taken for granted that Judaism should not be considered as a field of Christian missions. Of all religions Judaism has the closest kinship with Christianity and the spirit of Christianity is tested in its effort to share the gospel with the Jews of our own land. The old approach was limited. It has often created bitterness and resentment. Dr. Claude J. G. Montefiore says, "The missionaries and their efforts are a perpetual irritant, a constantly running sore." [1] It should be said further that the masses of Judaism are religiously adrift. The words of one who is himself a Jew are sufficient. "The day before yesterday the Jew was an orthodox, yesterday he was a reform, today a Christian

[1] *Hibbert Journal,* January, 1930, p. 251.

Scientist or Ethical Culturalist. The father a Chassid, the son a B'nai B'rith, and the grandson an agnostic. There is nothing in Jewish life that is steady, because it has no anchor ground." [1]

How can the Christian share the good news with his Jewish brother? If he can succeed here he can succeed anywhere. How can he commend Christ without offense? The Christian church is showing the way. It is the way of sharing life at its best. The method and message suggested by Dr. John Stuart Conning is fascinating and rewarding. He does not segregate the Jew. He treats him as a brother. He invites him to his home, shares with him his friendship, takes him to his church. Dr. Conning, who is the director of the work of a group of mission boards cooperating through the Home Missions Council in making a Christian approach to the Jews, has put the matter in this way:

This is a day of surpassing opportunity. Jews today are freer from prejudice than they have been for centuries. They are open-minded. They are ready to consider the claims of any faith or cult. Thousands are seeking spiritual satisfaction in Christian Science, theosophy, spiritualism, ethical culture, new thought, socialism, and other movements. They are willing to consider the claims of Christianity. Hundreds of churches have discovered that Jews, instead

[1] S. M. Melamed, "The Basis of Civilization," in the *Reflex*, January, 1928.

of being unreachable, are as responsive as others to an intelligent sympathetic approach. . . .

Today the Spirit of God is moving upon a multitude of Jewish hearts. This is the day for which our fathers prayed. Age-long barriers are ready to yield to kindly Christian contacts. The supreme need in this complex field of human relations is consecrated personality, free from bias, rich in understanding, quick with sympathy, and radiant in faith, through whom the spirit of Christ may be revealed. We have here the main secret of an effective Christian approach. Attendance at a service or lecture may count for much, the use of appropriate literature may have value, but finally it is the touch of some gracious personality that wins the Jew to an understanding of the redemptive love of God in Jesus Christ. If we had for every Jew in America such a friend, the new day for Israel envisaged by the apostle would have dawned.[1]

This is the Christian mission in America. It is the effort to share Christ with all men whatever their race or religion. It is not set for battle against any man or against any man's faith; it is consecrated to the task of giving him the best we have—Jesus Christ. This book is an attempt to show with what success this effort has been carried forward. In this first chapter the moral wrongness of our modern world and the adequacy of the gospel to meet this

[1] Quoted in *Christians and Jews,* A Report of the Conference on the Christian Approach to the Jews, Atlantic City, N. J., May, 1931, pp. 85, 86.

moral wrongness have been set forth. This is primary, for before there can be any enthusiasm for missions there must be enthusiasm for the gospel itself. The second chapter interprets the faith of the fathers and enquires whether their children have kept that faith. The third chapter analyzes the principles which compelled the expansion of Christianity in the early church and endeavors to show that these same principles are operative in our modern world. The fourth chapter considers some phases of the church's task in transmitting the gospel to the younger generation and opens interesting questions concerning the loyalty of youth to Christ and the church. The fifth chapter examines the charter of the Christian church and enquires into its allegiance to its message and mission. It seeks to present an apologia for the church of today. The last chapter introduces the reader to the inspiring motive and sustaining power of all missionary work—the cross of Christ, which is in our age as in every age the power and the wisdom of God.

CHAPTER TWO

THE FAITH OF OUR FATHERS AND OUR FAITH

IT IS impossible to understand the Christian mission in America without a knowledge of the religious background of American history. We are familiar with the repeated statement that the early settlers and explorers of South America were in search of gold and that the pioneers of North America were seeking God. There is both truth and error in this statement but on the whole it has historic value. We rejoice in the fact that the foundations of our government, our social order, our education, were laid in faith and prayer by Christian men and women who sacrificed to make a new civilization possible. It is a steadying influence to know how firmly those foundations were laid. The roots of American life go back into the Old World, and the roots of the American church find their way into the same soil.

The influence of the Spaniards who first touched the shores of the New World penetrated into Florida and California. Following the coming of Columbus, adventurers like Ponce de Leon sought eagerly

for the Fountain of Youth but especially for converts to the Catholic faith. The soldiers of the cross, the emissaries of Rome, pressed on through the wilderness until the sacred city of Santa Fé was founded in the desert; and the rivers and lakes of the far North were explored. Dr. Charles Lemuel Thompson has said: "It is estimated that in seventy years from the founding of St. Augustine there were thirty thousand Indian converts distributed in forty-four missions under direction of thirty-five Franciscan missionaries. This in Florida. In the hundred years following, Franciscan friars went everywhere throughout the West, baptizing as many natives as would submit to a Christian rite and establishing missions and Christian institutions." [1]

The mark of France is found everywhere throughout Canada and the United States. Names of highways, waterways and villages tell the story of the far-reaching influence of France, and wherever the language of France went the Roman Catholic religion planted the cross. Quebec today is a bit of France, speaking French, thinking in French, praying in French. There are 350,000 French in southwest Louisiana and of this number only about a thousand over fifteen years of age speak English. The state is now compelling children under fifteen to

[1] *The Religious Foundations of America,* p. 30. Fleming H. Revell Co., New York.

be sent to school. This is causing rapid changes and repeating again the old story of misunderstandings between the children and the parents which calls for Christian sympathy and social understanding. The American historian Bancroft said, "The religious zeal of the French bore the cross to the banks of the St. Mary and the confines of Lake Superior and looked wistfully toward the homes of the Sioux in the valley of the Mississippi five years before John Eliot had addressed the tribes of Indians that dwelt within six miles of Boston Harbor." [1] The story of the penetration of the wilderness by the Jesuit missionaries in Canada and the United States is one of the romances of history. They followed wherever the cross led them and their heroism is worthy of all praise. Of their work Dr. Thompson says:

They proclaimed moral standards which, if not up to the Christian ethics of our day, were advanced for those times and far above what native converts could readily attain. Those who embraced the faith were required to give up practices which for ages had been not only tolerated but accounted as part of their worship. Their games and feasts and dances must be put away. Their sorceries, on which they depended for the health of their bodies, must be given up. Their uncleanness must be renounced. No wonder conversion on such terms made slow headway. Such terms would somewhat chill evangelistic

[1] *The Religious Foundations of America,* p. 66, quoting Bancroft.

meetings of today. And yet they made conversions. Thus, in one of the Huron missions a thousand persons were baptized in one year, about one-quarter of these being infants.[1]

The Protestant invasion of America followed two main streams. The first flowed into Virginia and began as early as 1606, the second into New England with the landing of the Pilgrims in 1620. In 1664 there were at least fourteen languages if not more spoken in the area of what is now New York City. The national census in 1790 numbered 3,172,444 whites and 757,181 Negroes. The white population was made up of 91 per cent English, Scotch and Irish, 5.6 per cent German, 2.5 per cent Dutch, 6 per cent French, and other white races .3 per cent. Into this Protestant stream flowed the freshening currents of Puritan, Huguenot, Quaker, Presbyterian, Lutheran and Reform thought and life. The faith of the fathers followed the Protestant tradition of the Reformation. John Winthrop, who sailed for America in 1630, before landing on the shores of the New World gave this message to his comrades:

The worke wee have in hand is by a mutuall consent, through a speciall overruling Providence, and a more than ordinary approbation of the churches of Christ, to seeke out a place of cohabitation and con-

[1] *Ibid.*, pp. 72, 73.

sorteshipp under a due forme of government both civill and ecclesstical. For this wee are entered into covenant with God; for this wee must be knitt together as one man, allways having before our eyes our commission as members of the same body. Soe shall wee keepe the unities of the spirit in the bond of peace. The Lord will be our God, and delight to dwell among us, as his owne people; wee shall see much more of his wisdome, power, goodness, and truthe, than formerly wee have been acquainted with; he shall make us a prayse and glory.[1]

The denominational differences which divide the Protestant church in America are for the most part the product of differences produced on European soil. The English settlers who founded the colony at Jamestown in 1602 brought with them the Anglican church. The English who landed at Plymouth in 1620 brought the Independent, or Congregational, church. The Puritans from Holland founded New Amsterdam in 1623-1628 and established the Dutch Reformed church which has to this day such a firm hold in the city of New York. When the Swedish colonists settled on the Delaware in 1628 they planted the Lutheran church. The English who settled in Massachusetts and Rhode Island brought with them Baptist principles. British residents in Massachusetts, Maryland and Pennsylvania founded the Society of Friends. Settlers from Scotland and

[1] *The Religious Foundations of America,* p. 130, quoting Winthrop.

the north of Ireland laid the foundations of the Presbyterian church. Early in the seventeenth century came the Mennonites, the Amish and the Dunkards. The Moravians settled in 1735, and with the coming of John Wesley Methodism was established in 1784. When George Washington was inaugurated the first President of the United States nearly twenty distinct Protestant denominations had taken up their abode in the United States.

It would be easy to idealize those Puritan days, and the less we know of history the more easy such idealization becomes. The Puritans were the children of their age. Their treatment of the Quakers and of the Indians does not make easy reading, and the story of the religious controversies which divided parishes and created divisions is for many an unread chapter. As early as 1678 the Rev. John Cotton of Plymouth, writing to Governor Hinckley of Barnstable, spoke of what in ignorance we call the good old days as a "dying time for preachers." The people were critical and hard to please when it came to church life and to the gospel ministry. A young minister, Timothy Alden, preached sixteen times to the Yarmouth parish before the congregation was satisfied with him. Joseph Green preached fifty-two times to the same congregation before they issued him a call. The congregation at Sandwich was undecided between Thomas Tucker and Richard

Borne, and finally agreed to ask each of them to compete on successive Sundays and he who gathered the fuller house became the minister. They had trouble over the music question, and as early as 1726 the congregation of West Barnstable called in the civil authorities to keep the peace. Only after two years of controversy was the decision reached to sing "the regular or new way," which meant that instrumental music was to be introduced. Not having received the donation of wood called for in his contract, Thomas Alden of Yarmouth preached one Sunday morning from the text, "Where no wood is the fire goeth out," and Edward Pell of South Brewster in 1752 made the request on his death-bed that his body should not be buried in the parish churchyard because he knew the Lord would never look for a righteous man in such a wicked place. It is easy for us in our day to compare our church life unfavorably with the life of those Puritan days, but the comparison is frequently made with an ideal which has no historic existence.

After we have made allowances for the limitations and prejudices of the past, however, there stands out before us the great driving motive which impelled the fathers to plant the cross on every headland of their new habitation. To them God was real and more real than the treacherous sea over which they had come. Their first records speak their

gratitude to God Almighty. The compact signed in the cabin of the *Mayflower* began with the words: 'In the name of God, Amen." The first historic record is in these words: "November 21, 1620. They fell on their knees and blessed the God of Heaven." If one will take time to read inscriptions on the fading stones in the old burial ground of Plymouth he will find on almost every one a recognition of the sense of the Eternal. This is the inscription on the grave of John Howland, the last of the Pilgrims, "He was a godly man and an ancient professor in the ways of Christ. He was one of the first comers into the land and was the last man who was left of those who came over in the ship called the 'Mayflower' who lived in Plymouth."

The question is pertinent, Does the sense of the reality of God which inspired the fathers motivate the lives of their children? Is America God-conscious? To give an intelligent answer to these questions requires careful analysis, for God-consciousness is revealed not through mystical experiences alone nor through statistics but through expression in life.

I. THE CENTER OF CIVILIZATION

Faith in the reality of God finds corporate expression through the church. The fathers placed the church at the very center of their civilization. The

town was built around the church. Indeed in certain areas church membership became necessary in order to obtain official position in civic life. The church was looked upon as the creative force in the social order, determining the destinies of the nation. Our civilization thinks largely in terms of power. A power plant would be a good symbol of twentieth century civilization. The fathers thought of the church as a power plant. It was the creator of social and political influence as well as the inspirer of individual conduct. Woodrow Wilson, historian and statesman, said: "We look back to the time of the early settlements in this country and remember that in old New England the church and the school were the two sources of the life of the community. Everything centered in them. Everything emanated from them. The school fed the church and the church ran the community." [1]

There is a sense in which we do not want the church to "run the community," but we do desire to see the church vital enough to purify the stream of social and moral life within the nation. Does the church today possess this same strategic central position of influence? Does the faith of the fathers in the invisible God motivate the lives of their children? There are those who say it does not. They

[1] *Selected Literary and Political Papers and Addresses,* vol. II, p. 147. Grosset and Dunlap, New York.

point to the lack of influence of the church, its divided testimony, its willingness to reflect rather than direct the thought of our age. Recent writers assert that the church "needs a good spring cleaning." They bring against the church the charge of being institutionalized. They claim that it has worshiped at the altar of the god of numbers and thinks of Christian influence in terms of tabulated statistics. They hold that the church has become entangled in worldly alliances, and has given her strength to political struggles that have been of doubtful value. They charge the church with being narrow in its sympathies, nationalistic and even Nordic in its outlook, surrendering easily to the mandate of Mars, the war-god of paganism. They demand that the church free itself from the bonds of a capitalistic and industrial system that maintains the boulevard and creates the slum. It is charged that the church has spent its time and its money for that which is not bread and its labor for that which profiteth not. If the housecleaning is to be effective, we must enthrone the invisible Presence and serve him only. All of which means that the church of today has missed the central spiritual values for which the fathers suffered and sacrificed.

The critics are merciless. Men and women outside the church raise the cry that all institutions of religion are cumberers of the ground. The atmosphere

of agnosticism permeates the thought of the age in which we live. Perhaps the clear-cut language of a popular writer on philosophy will suffice. "God, who was once the consolation of our brief life and our refuge in bereavement and suffering, has apparently vanished from the scene; no telescope, no microscope discovers him. Life has become, in that total perspective which is philosophy, a fitful pullulation of human insects on the earth, a planetary eczema that may soon be cured; nothing is certain in it except defeat and death—a sleep from which, it seems, there is no awakening.[1] How can a Christian church operate in such a chilling climate?

The critics, however, are within the church as well as without. In the "Call to Penitence and Prayer," issued in 1932 by the Federal Council of Churches of Christ in America, occur these words: "We have worshipped at the shrines of false gods—the false gods of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we have not sowed, profiting where we had not toiled."

[1] Will Durant, *On the Meaning of Life,* p. 5. Ray Long and Richard R. Smith, Inc., New York.

In a nation-wide press broadcast Bishop James E. Freeman of Washington sounded a warning note:

We are faced with a situation today that compels us to decide whether we are to be in faith and practice a Christian nation, or yield to a system that is revolutionary, that for the high claims and beneficent service of the church would substitute social chaos and a society for the godless. It is evident to the most casual observer that we have entered a period of dangerous indecision and drifting. . . . Beyond all else there must come a revival of real religion before we shall resume normal conditions. The testing of our boasted systems is at hand. Either we will solemnly address ourselves to those principles upon which the fathers builded the republic, or go the way of nations that have suffered decay and dissolution. A deep shadow is upon the land.

Criticisms such as these must be faced, and there is a demand that the church today make a careful examination of the message which is to be presented and the method of its presentation.

(1) The message of the church abides the same through the centuries for Christ is the same but there is needed unusual skill and courage in presenting the message to the people of our generation. What doors on the human side are open to the gospel appeal? Robert Louis Stevenson said,

> Lord, thy most pointed pleasure take
> And stab my spirit broad awake.

What is the "pointed" *something* which will awaken men to the fact that the gospel alone can meet their needs? This question was put to church leaders throughout the country and the following are some of the replies:

"There is no *pointed something* which will awaken all men today. Each man is awakened by the blast of a different trumpet. It is a day of mass production but not a day for mass conviction or mass conversion. One by one do men now go into the Kingdom. I feel that we need more preaching about God in Christ. The social gospel has been overworked. The people are more concerned with the ultimate realities. It is the fundamental beliefs which are now attacked. It is confusion on the primary truths which is causing paralysis and darkening of the sky."

"This age does not differ from other ages. We must preach the gospel and bear the reproach of intolerance and exclusiveness. The main question is, What must I do to be saved? Men need salvation. The failure of modern society that has turned away from Christ should be pointed out. These subsidiary questions, however, are secondary. The question of sin and the law of God should be proclaimed."

"Where does the road lead and is there any one on the road with us? Is there a God who cares and

is there Omnipotence enough to bring the world to the end of the road?"

"The sense of security, the lack of a sense of power, the lack of confidence that God is alive in a topsy-turvy universe, the lack of a sense of purpose."

"One essential is that we keep to the center of the gospel—dynamic truth and lose confidence in our own ability, that we may seek the help of God. In my opinion there is no *pointed something* which can be named because everything from a cock crowing as in the case of Peter or a death, or failure or joy or national calamity or the life of a Christian man or woman or anything in fact can be used as in the past by the Holy Ghost to awaken men's minds—but God above all has honored his word and we have every reason to believe he does so still."

These replies have high value for they reflect an awakened interest on the part of the church and its manifest desire to face living issues.

(2) The method of carrying forward the Christian message is being subjected to critical appraisal. The financial distress through which the church is passing emphasizes the necessity of a critical review of the Christian mission in America. Shall we continue our denominational divisions? What is the

solution of our sorely pressed city churches in impoverished communities? Can one well-equipped, well-staffed, central church meet the needs of a larger number of people than a number of little churches struggling for existence? Is it possible to present an appealing program which can be supported, to the many rural churches that are facing changing conditions? What use should the church make of the radio and how can it be consecrated to help forward the Christian mission? How can Christians face up to the task of evangelizing neglected areas and undergirding a united Christian program among the Negroes, the Indians, the Orientals, the foreign-speaking groups in metropolitan areas?

Perhaps the greatest Indian evangelist who has graced the Christian ministry was the Rev. Dr. James Hayes, of the Nez Percés. He died in 1928, having preached the gospel to twenty-five Indian tribes, learning their languages, and when not able to make himself understood, speaking for hours in a universal Indian sign language. Those who knew him remember his solicitude for the coming generation of his own people. They were being educated and "civilized." They were accustomed to the movies and the automobile. They were being drawn into the white man's way. Esau Joseph, another Indian leader, says: "We stand at the parting of the ways. The old trail is ending; before us stretches

the white man's road which we must travel whether we like it or not. As the Indian looks at the new road he is troubled, not knowing whether to go forward or backward." [1] An unprejudiced analysis of the situation facing the church leads to the conclusion that there is "thunder as well as dawn" on the horizon.

II. THE AMERICAN HOME

Behind the Christian church is the Christian home. The fathers gave a large place to the Christian home. The historian Green says, "Home, as we conceive it now, was the creation of the Puritan." When Theodore Roosevelt went on his hunting expedition to Central Africa he visited the great land of Uganda where Christian missions have had such a successful career. In his blunt way he said, "I want to see your product." The missionaries took him to see the homes of the native Christians. He sat with the people, talked with their children, and when he returned he said, "I have seen your product and I am satisfied." A Christian home is always the acid test of a true Christian life, and it is of interest to know that there is among sociologists, criminologists, women's clubs and even in the federal government an awakened interest in the home.

It is easy to speak about the breakdown of the

[1] *Missionary Review of the World,* July-August, 1932.

modern home. It is easy to point to the looseness with which marriage is regarded and the prevalence of divorce. Certainly the fathers would never have countenanced what is accepted in social life today. In the United States there is one divorce to every six marriages, and more than a hundred thousand children are each year affected by the marriages that are annulled. The problem is not one of the slum alone, but also of the boulevard. It is not solved by brick and marble, but relates to attitude and atmosphere. We see men and women drifting from the old moorings and fearful of the tide that bears them out to sea. We know well what the men and women of this generation are saying. They are saying, "We can carry on good and well ourselves, for we have been grounded and our principles are formed, and though we drift our hearts are fixed; but we do not know what the coming generation will do in the time when the storm breaks." That is what they are saying, but they do not realize that they are condemning themselves and the type of home life they have built up. It is here that religion must come in. All the majestic symbolism and ritual observance of the Hebrew religion went back for authority to the Hebrew home. The significance of what has been called the Magna Charta of the Jewish creed cannot escape us. Deuteronomy 6:7 tells us: "And thou shalt teach them diligently unto thy children, and shalt talk of

them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The father and the mother, not the priest and the prophet, the home and not the temple, hold in their keeping the secret of religious inheritance.

Our civilization is sometimes called materialistic and the word is spoken in a condemnatory sense, yet the emphasis upon material values for others as well as for ourselves may be the first step toward securing the things of the spirit. Every encouragement should be given to any movement that has for its objective the creation of better homes, the increase of comfort, opportunities of enjoyment, the beautifying of the neighborhood and the cleaning up of the dark spots in the community. Village life and city life can be made vastly more beautiful, more happy by giving attention to the things belonging to social betterment and material comfort. No form of philanthropy is so productive of results as that which makes available healthier homes, not only for the poor but for thousands of middle-class people who are feeling the stress of our modern economic life.

The objective, however, will not be secured by the transformation of the physical. Automobiles and Oriental rugs, victrolas and radios, electric lights and the latest refrigerator do not make a home.

There is about a home something that is invisible. The recognition of the presence of God is essential. It is the parents' problem to discover in what way the Divine Presence may be realized. It may be through the blessing at the table, by means of the family altar, by conversation, by the introduction of religious literature, art or music, by a proper use of the radio, and above all by a conscientious, sincere, radiant Christian personality.

III. WHAT IS CHRISTIAN EDUCATION?

The Christian church and the Christian home flourish best in an atmosphere of intellectual culture. The fathers built the school beside the church. They were not afraid of learning. They were afraid of ignorance that breeds superstition. Over the gates of Harvard University are carved the significant but characteristic words, written nearly three centuries ago: "After God had carried us safe to New England, and wee had builded our houses, provided necessaries for our livelihood, rear'd convenient places for God's worship, and settled the civill government: one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

The early schools and colleges of America were

the children of the church. In the charter of Harvard, obtained in 1650, the purpose of the college is expressed in these words, "To the advancement of all good literature, art and science. To the advancement of the English and Indian youth, in knowledge and godliness." William and Mary College was founded in 1673. In 1660 the Assembly of Virginia voted "that for the advance of learning, education of youth, supply of the ministry and promotion of piety there be land taken upon purchase for a college." The Rev. John Blair, the first president, went to England to collect money for the purpose of founding the college, and when the Attorney-General raised objection he replied, "Virginians have souls to save as well as Englishmen."

The charter of Yale University, founded in 1701, contains the words: "Wherein youth may be instructed in the arts and sciences, who through the blessing of Almighty God may be fitted for public employment both in the Church and State. . . . Their sincere regard to and zeal for upholding and propagating of the Christian Protestant religion by a succession of learned and orthodox men." Fifty years later, in continuing its grant to the college, the legislature said, "One principal end proposed in the erecting of the college is to supply the churches in this colony with a learned, pious and orthodox ministry."

The first seal of Dartmouth College, founded in 1770, carried the words, "Vox clamatis in deserto" (a voice crying in the wilderness). On the right is a figure representing religion and on the left a figure representing justice, and at the top the words in Hebrew, "God Almighty." Columbia University was founded in 1754, and the following announcement concerning the founding of the college was made by the first president: "To instruct and perfect the youth in the learned languages and in the arts of reasoning exactly, of writing correctly, and speaking eloquently; and in the arts of numbering and measuring, of surveying and navigation, of geography and history, of husbandry, commerce, and government, etc. . . . And finally, to lead them from the Study of Nature to the Knowledge of themselves, and of the God of Nature, and their duty to Him, themselves, and one another; and everything that can contribute to their true happiness, both here and hereafter." If we go back into the history of any of our colleges—Princeton, Washington and Jefferson, Ohio Wesleyan, Brown, Amherst, Williams—we will find that the original motive was a religious one.

Is modern education in America keeping faith with these ideals? There are many who fear it is not. Institutions of learning, once the servants of the Christian church, have become independent. Re-

ligion, which once was central, has been submerged. Systems of philosophy which are mechanistic, leaving God out of the reckoning, are propagated. Young people leave home for college and return disturbed in their faith and alienated from the church. The indictment is brought against the present system of education that it is secular and is satisfied to leave spiritual values out of account. A professor of a state university said in addressing a student forum, "Religion—the less of it the better." That such attitudes may be found cannot be denied. They reflect the contemporary thought, which is flowing through modern life both within and without the college.

It must, however, be stated that those responsible for education are vitally interested in the effort to integrate religion into college life and thought. This cannot be done as in the days of the pioneers. Conditions have changed. There is a recognition that religion is not an academic subject but a way of life. Religion is not conveyed through formulæ but through personality. In 1928 a call was issued for a conference on religion in the colleges. It was held in Princeton and attended by over two hundred delegates representing the leading colleges, universities and preparatory schools in the East. The conference was called by representative educational leaders and the call contained the following explanation:

The present time seems one of unusual transition in the religious life of our eastern universities and colleges. In almost every college, important changes are now in progress—in compulsory university worship both Sunday and daily; in courses in the curriculum bearing on religion; in the functioning of the churches, and religious societies such as the Christian Associations. In many colleges special committees from trustees and faculties have been appointed to study the forces influencing the formation of student character, looking toward a more effective correlation of all moral and spiritual influences in university life. Meanwhile, on many sides at least, there seems to be a greatly quickened interest in these matters among undergraduates themselves. For these reasons, it has seemed to us a peculiarly opportune time for a conference of presidents from the eastern colleges to consider together these common problems.[1]

The conference was called because both the need and the desire were apparent. It is reassuring to know that outstanding educators are aware of the interdependence of religion and education. The college is now seeking the way to integrate religion into the curriculum to the end that character may be the assured by-product of intellectual culture. Educators feel deeply their responsibility in the indictment of our social order. True education should guarantee a high standard of citizenship, a reverent culture and

[1] G. M. Fisher, ed., *Religion in the Colleges*, p. iii. Report of the Conference on Religion in Universities, Colleges, and Preparatory Schools, held at Princeton, N. J., February 17-19, 1928.

better civilization than has yet been produced. A study conference of the Methodist Episcopal Church, meeting at Ohio Wesleyan University in 1931, to consider "The Significance of Jesus Christ in the Modern World," was wisely aware of the present situation. It said:

The world-wide movement for the separation of education and religion places new responsibility upon the voluntary agencies of Christian education—the local church and the church school, daily vacation schools, and week-day church schools. Throughout the world Christian leaders are taking new and increased interest in religious education. Conference and area boards of Christian education in recent years have been organized in the major fields with full-time leaders—missionaries or nationals—who have had special training in religious education, under whom aggressive, forward-looking programs of Christian education are being energetically promoted. This is a work which lies at the very center of the Christian world enterprise and which urgently demands increased emphasis and support.[1]

We cannot estimate the purifying stream that is being poured into the current of our civilization by the Christian schools that have been established throughout the land for Negroes, for the mountain-folk of the South, for the Indians, for children in

[1] *Christian Education,* p. 7. Report of a Conference at Ohio Wesleyan University, June 24-July 3, 1931.

underprivileged communities. There has been a vast network of church schools, mission schools, week-day Bible schools, vacation Bible schools thrown across the continent, as well as a marvelous group of Christian colleges related to the church, better equipped, better manned today than ever before in American history. As a concrete example one type of work may be set forth. In an article in the *Missionary Review of the World* for May, 1931, Jay S. Stowell says:

Rural teachers of religion are not limited to one method of work. During the summer months they promote hundreds of daily vacation schools of religion. One worker in Illinois reported twelve such schools under her direction, with fifty-three volunteer teachers and nearly six hundred pupils. Seventeen of these volunteer workers were public school teachers with normal training, nine college-trained high school teachers, two college-trained pastors' wives, three pastors with college training, two other college graduates, one undergraduate, and nineteen with high school training. . . . Rural teachers of religion are already at work in states as widely separated as New York, Pennsylvania, Arizona, Connecticut, Idaho, Kentucky, Maryland, Minnesota, Georgia, Illinois, Kansas, Michigan, Oregon, California, Montana, New Jersey, North Carolina, Ohio, Oklahoma, Tennessee, West Virginia, Wyoming, and probably other states from which no reports are at hand. In one county in Michigan one

trained girl was found reaching more boys and girls each week through the public schools than all the churches of all denominations in the same territory had reached through the Sunday school at any one time in the past fifteen years.

In the building of our educational institutions credit must be given to the missionary pioneers who saw with clear vision the necessity of an educated church membership and an intelligent citizenship. The life of the missionary heroes of the early years will suffice to reveal how Christian schools and colleges grew out of mission churches. In writing of the life of John Mason Peck, the pioneer Baptist missionary who crossed the Mississippi Valley in 1817, Coe Hayne gives a short summary of institutions aided by early missionary workers. Thomas W. Merrill founded the first classical school in Ann Arbor in 1829, and also Kalamazoo College. Jonathan Going, secretary of the American Baptist Home Mission Society, was the second president of Denison University. The missionary enthusiasm of Luther Rice led to the establishment of Columbian College and Georgetown College, Kentucky. John M. Ellis, missionary pioneer, laid the foundation of Illinois College. Bishop McKendree founded McKendree College; Ezra Fisher, Franklin College in Indiana and Linfield College in Oregon. In every Christian denomination the record is duplicated, for

behind the established Christian colleges of our land will be found the sacrificial service of missionary-minded servants of God.

IV. ARE WE A CHRISTIAN NATION?

The Christian home and the Christian school find expression in the social and political life of the nation. The fathers believed that religion had everything to do with politics. They possessed an undying interest in politics. They kept separate the church and the state, but the same men who were dedicated to the church were equally dedicated to the welfare of the state. They bound themselves by a solemn compact to "a civill body politick, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enacte, constitute and frame such just and equall laws, time to time, as shall be thought most meete and convenient for the general good of the colonie, unto which we promise all due submission and obedience." This "body politick" was, in the words of President Eliot, "a state without a bishop or a priest, a democratic commonwealth, the members of which were straightly tied to all care of each other's goods and as a whole by every one—for the first time in history illustrated with long-suffering devotion and sober resolutions the principles of civic and religious liberty in practice of a genuine democracy. There-

fore the remembrance of them shall be perpetuated in the great republic that has inherited their ideals."

In the enlarging missionary cause the American missionary has found himself entangled again and again in things political. Sheldon Jackson sought and obtained government assistance for the introduction of reindeer into Alaska and is counted today one of the benefactors of that great land. The vast work among the Negroes was intimately related to the Civil War and the results of that war. The missionary has championed the cause of Orientals in America, and the Indian has had no better friend. Anything that helps, hurts or harms the lives of men, women and children is the direct concern of the Christian church in its independent and missionary work. In the preface to her volume, *Chinatown Quest,*[1] which is the life story of Donaldina Cameron, a Christian missionary, Carol Greene Wilson says:

"If of necessity the tongs, the child slavery, and the high-binders have formed the sensational screen against which modern Chinatown shines in cold relief, the essence of this story is not display of these evils but praise for the combined efforts of Chinese and American who have evolved law and order from the welter of outgrown pioneer conditions. . . . Doors of busy lawyers, police, immigra-

[1] Stanford University Press, California.

tion officials, intimate friends of both races, have stood open."

We cannot follow Christ in the church and turn our back on him in Congress, and notwithstanding the forebodings expressed by platform and press, we are moving forward to the interpenetration of all of life by the Christian ideal. The vital relationship of spiritual forces to the civic life of the nation has been demonstrated many times in our history. On the highway near the old church at Brewster on Cape Cod there is a memorial stone stating that in 1639 a group of Pilgrims settled in that place and there partook of the sacrament, and following the sacrament immediately constituted themselves into a town meeting. The day doubtless was Sunday, but politics even on Sunday was a sacred task. The order is suggestive and informing. They partook of the sacrament and then organized themselves into a town meeting in order that the Christian faith which they professed at the sacrament might be transmitted into social justice and that liberty and peace might be their enduring portion. The town hall stood beside the church and spoke eloquently of the responsibility which rested upon the Christian community for the reverent control of the social order to which they belonged.

It was not as a church that they made the approach to politics but as Christians. They dismissed

the church meeting and organized the town meeting. It is more than a technical difference. It is vital. There are often good and sufficient reasons why a church, as a corporate organization, cannot and ought not entangle itself in partisan politics, but there is every reason why the church should make its influence felt in all social and political issues that have moral implications. The question is repeated, Does the sense of the reality of God which inspired the fathers motivate the lives of our children? The analysis given in this chapter leads to the conclusion that the Christian mission in America faces hope as well as warning. This conclusion is aptly expressed by Gamaliel Bradford in *D. L. Moody—A Worker in Souls:* "Surely we may end as we began, with the insistence that God is the one supreme universal need of all humanity, and that that need was never more pronounced than in America today."

CHAPTER THREE

THE EXPANSION OF THE GOSPEL— YESTERDAY AND TODAY

THE missionary work of the early church was condemned for turning the world upside down. How was it done? What was the secret of the expanding influence of Christianity in the Roman world? The missionary policy and program of the first three centuries was a triumphant success. This policy was clearly outlined in the early records of the church, and the early churches followed it with deathless devotion. The mandate was, "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."

The history of missions repeats itself and the story of the Christian mission in America like the story of the Christian conquest of Rome moves on from cycle to cycle. If Acts 1:8 were written today the mandate would read, "Ye shall be my witnesses in New England, in the Southland, in the Middle West, in the Northland, and unto the far slope of the Pacific," and like the program of the New Testament this has both horizontal and perpendicular

dimensions. It enlarges its area, covering all sections of the vast continent, and at the same time raises the moral standard and deepens the spiritual roots of life.

The program of the ever expanding missionary movement of the early church is the program of the present. The Christian mission in America is one with the Christian mission in Judæa, Samaria, Asia Minor, Macedonia, Greece and Rome. What is this missionary program which is continuous and expanding and links today with yesterday? It lays hold on two great principles. First, the gospel must be shared with all men everywhere. This is the program of missionary expansion and evangelism. Second, the gospel must express itself in life and conduct. It is ethical and issues in the redemption not only of individuals but of social and national life.

I. SHARING THE BEST WE HAVE

The expansion of Christianity has been brought about by *sharing the gospel* with all men everywhere. If you have a gospel you must announce it, you must herald it, you must sing it, you must proclaim it. If you try to smother it, to silence it, the very stones will cry out. Wherever the evangel has burned brightly the story has been told—gloriously and triumphantly told. Wherever it has faded and become hazy the story has been withheld, and that

is why the missionary work of the church has always been a thermometer of the church's life, for whenever the gospel has laid hold of men they have sung it and proclaimed and heralded it.

The gospel is for all men. It has a universal appeal. It was so in the early church. Master and slave, male and female, rich and poor, Jew, Greek, Roman and barbarian were invited to share the Fellowship. No better statement of the universal reach of the gospel can be found than that given in the attack on Christianity by Celsus (170 A.D.):

Those who invite people to participate in other solemnities, make the following proclamation: "He who hath clean hands and sensible speech (is to draw near)"; or again, "He who is pure from all stain, conscious of no sin in his soul, and living an honorable and just life (may approach)." Such is the cry of those who promise purification from sins. But let us now hear what sort of people these Christians invite. "Anyone who is a sinner," they say, "or foolish, or simple-minded—in short, any unfortunate will be accepted by the kingdom of God." By "sinner" is meant an unjust person, a thief, a burglar, a poisoner, a sacrilegious man, or a robber of corpses. Why, if you wanted an assembly of robbers, these are just the sort of people you would summon![1]

[1] Quoted by Adolf Harnack in *The Mission and Expansion of Christianity in the First Three Centuries*, vol. 1, p. 104. G. P. Putnam's Sons, New York.

Here is stated, as lucidly as one could desire, the cardinal difference between Christianity and ancient religions. No better description could be given of the difference which existed between these religions and the gospel of Christ. Origen, one of the fathers of the church, commented upon the words of Celsus: "If a Christian does extend his appeal to the same people as those addressed by a robber-chief, his aim is very different. He does so in order to bind up their wounds with his doctrine, in order to allay the festering sore of the soul with those remedies of faith which correspond to the wine and oil and other applications employed to give the body relief from pain." [1]

Certainly the early Christians in thus offering a gospel of hope and purity to criminals and outcastes were following the thought and mind and message of Jesus. It was he who told the stories of the Prodigal Son and the Good Samaritan, the parables of the Lost Sheep and the Lost Coin. It was he who spoke of himself as the physician who had come to heal the wounded and broken-hearted. His first message, Luke 4:18, openly displayed his purpose. Using the language of Isaiah he said, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight

[1] *Ibid.*, p. 104.

to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." There is no doubt that the members of the early church were true to the message and mission of Jesus. They longed to share their gospel. Polycarp, a disciple of St. John, speaks out very plainly concerning the obligation of the church, "They must reclaim the erring, care for all the infirm, and neglect no widow, orphan, or poor person." The idea of sharing the gospel of hope and redemption with the underprivileged, criminals, slaves, thieves, robbers and ringleaders of destructive bands was unknown to the religions of the ancient world. In his dialogue, *The Banquet,* Plato speaks of love and says quite clearly that we are to love only the lovely, the beautiful, the worthy. He contends with eloquence that to love the unlovely is to discredit love. The teaching of Christianity contradicts this easy way of life. It calls upon its followers to share love with the unlovely, the unworthy. St. Paul understood it. "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." Down through the centuries this has been the message and mission of the Christian church. It has gone out to seek and save the lost. This is the policy and program behind all Christian missions and today in every mission field we find the response the same as in the early centuries. It has laid hold on life's forlorn hopes, the

broken earthenware, restoring the fallen and giving to them new life and hope.

Missionary literature is full of tales of triumph where the gospel has been shared. We go back to 1876. "White-Man-Runs-Him" was the colorful name of one of the Crow warriors, one of the Indian scouts with General Custer on his last campaign. He attended irregularly the mission services but evaded all attempts to commit himself as a disciple. When spoken to he would make no reply. Illness came to him suddenly and his life hung by a thread. The missionary visited him and talked to him of Christ and prayed with him. During prayer he raised his right hand, and when prayer was ended he pointed to his wife kneeling at his side and said, "For many years I let her walk in the Jesus road alone. That is not good. Today I give myself to God and as long as he lets me live I walk in the Jesus road with her." Indian friends came and sat, waiting for his passing. One day he said, "I know why you are waiting here. You are waiting for me to die, but I am not going to die." Though several times reported dead, he did not die. He lived and with his son was baptized in the stream that had run red with the blood of the slain in Custer's battle. When he regained his health he lived a transformed life, a living witness to the power of the gospel, and no Indian ever crossed his threshold without testimony

being borne of the redeeming power of Christ as the Savior.

In a city mission center a woman from Czechoslovakia, whose life had been hard and bitter, heard the singing of gospel songs. They sounded strange but alluring, and brought to her a new hope. At the end of her long wandering search this is what she said: "I have been forty-seven years finding Jesus. I think I was good in my church but I did not know the true Light. Now I tell my Slovak friends I want to be baptized. They say, 'You make mistake—the devil punish you.' I am not afraid. I have Jesus in my heart. The night I am baptized I will send a letter to many of my friends and share my joy with them." [1]

A missionary leader in the work of Christian Americanization tells of her experience at a Christmas celebration:

There were four Mexican women, eleven Greek women and eighteen children of the foreign-born women who attended the Christmas party. There were sixty of us altogether. We presented the Christmas story in tableau and song. Our organist played several numbers on the pipe organ. We were anxious to give these women the idea of the real meaning of Christmas and felt that we had ac-

[1] This and the following two incidents are related in *From Ocean to Ocean,* the Fifty-fourth Annual Report of the Woman's American Baptist Home Mission Society, N. Y.

complished this when the wife of the Greek priest who was present said in her broken English, "Oh, I am so happy this afternoon, because I hear today all Jesus Christ. Oh, I so happy. We all working together."

From an Italian mission in New York City comes this simple but thrilling story.

At a cottage prayer meeting in the house of an aunt who has been a mortal enemy of the church for years, Rose Collea, fifteen years old, said, "For the last ten years our Uncle John, a deacon in the church, has tried to bring us to Christ and we resisted with all our strength. Even when my mother began to go to church and urged us [a sister and three brothers] to go, I found many excuses not to attend the services. Oftentimes I went alone and cried, thinking that everyone wanted to take me away from my Madonna. For several months I went to please my mother, until one moment at the service my eyes were opened and I saw the new light of the Christian religion. Then I began to go with a great desire to know the truth. Soon I came to the conclusion that the gospel was the truth and Jesus the only Savior, then I decided to be baptized and gave my heart to Jesus on last Easter morning. I love Christ and his church and there is no power that can take me away from it. I am at the church most every day and wish I could stay at all times. I am happy since I gave my heart to Jesus and feel that I am a better girl. Now, my cousins, come and see."

One of the most thrilling missionary books ever written is *Lights and Shadows of a Long Episcopate.* It is the story of the life of Bishop Henry B. Whipple who gave himself unreservedly to the Indians in the Northwest. On every page the book contains testimony to the redeeming power of the gospel over all classes of people. It was given him to see Indians who had come up out of savagery consecrated to the gospel ministry. The Indian chief Magwaganonint said in great confidence to Bishop Whipple, "I want your religion for my people; I can see it; it is good. I like it for two reasons. I hear that when you plant a mission you stay. You are patient and make the trail plain. Your church cares for little children. I like it!" A nameless Indian to whom he had administered the holy communion asked to be raised to his knees, saying, "I have a great thing to ask of Jesus." Then he prayed, "O Lord Jesus, who died for me, I give you my only boy. Take him and make him a minister to tell his Indian brothers of thy love." The boy for whom he prayed was then twelve years of age and Bishop Whipple lived to ordain him to the ministry and he became one of the great evangelistic preachers of his own people.

In Acts 2:9-11 we read that "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the

parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians," were heard speaking in their own tongues the mighty works of God. The day of miracles is not over. Within the territory of the United States, dominated as it is by the English language, one can hear the people of Asiatic, European and Indian blood testifying to the marvelous works of God. The roll call of languages is bewildering: Syrian, Hebrew, Chinese, Persian, Korean, Japanese, Assyrian, Armenian, Italian, Welsh, German, Spanish, Norwegian, Greek, French, Ukrainian, Czech, Portuguese, Dutch, Magyar, Slovak, Polish, Russian, Lithuanian, Croatian, Serbian, Slovenian, Swedish, and in some thirty-four Indian tribal languages. There may never be a universal language, but a universal Christian vocabulary is now a reality.

In the literature both of the New Testament and of the early Christian church one hears the marching of the feet of many messengers going forth to proclaim the glad tidings. Occasionally there is traced a sentence that reveals what is going on, "They were scattered abroad preaching the Word." They had no set method or organized plan. They did not need any organization, for a passionate love and a living faith urged them forward. The passion for sharing Christ with others burned like a flame in their hearts. Everything was informal, impersonal, and men and

women spoke the message of eternal life to neighbors and friends. They were not content to abide at home, but traveled far afield in order that the message might be known. Writing shortly after 200 A.D., Origen said:

Christians do all in their power to spread the faith all over the world. Some of them accordingly make it the business of their life to wander not only from city to city, but from township to township and village to village, in order to gain fresh converts for the Lord.[1]

In his church history Eusebius announces the same truth:

Very many of the disciples of that age (pupils of the apostles), whose heart had been ravished by the Divine Word with a burning love for philosophy (i.e., asceticism), had first fulfilled the command of the Savior and divided their goods among the needy. They then set out on long journeys, performing the office of evangelists, eagerly striving to preach Christ to those who as yet have never heard the word of faith, and to deliver to them the holy gospels.[2]

It is pointed out by scholars who have traced the course of Christianity in its expansion that the credit of spreading the gospel belonged not only to regu-

[1] Adolf Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, vol. I, p. 347.
[2] Quoted by Harnack, p. 348.

larly appointed apostles and evangelists but to many nameless men and women who carried the news in their wanderings throughout the country.

The most numerous and successful missionaries of the Christian religion were not the regular teachers but Christians themselves, in virtue of their loyalty and courage. How little we hear of the former and their results! How much we hear of the effects produced by the latter! Above all, every confessor and martyr was a missionary; he not merely confirmed the faith of those who were already won, but also enlisted new members by his testimony and his death. Over and over again this result is noted in the acts of the martyrs though it would lead us too far afield to recapitulate such tales. While they lay in prison, while they stood before the judge, on the road to execution, and by means of the execution itself, they won people for the faith . . . Nevertheless, it was not merely the confessors and martyrs who were missionaries. It was characteristic of this religion that everyone who seriously confessed the faith proved of service to its propaganda. Christians are to "let their light shine, that pagans may see their good works and glorify the Father in heaven.[1]

This is still true, and only as it is true does Christianity move forward. Christians follow the path of their daily calling and at the same time scatter the good seed of the gospel. A man at a gasoline filling station talks about what he read that very morning

[1] Harnack, pp. 366-368.

in the New Testament. A humble man checking automobiles in the heart of the city tells one of his patrons what he heard in a sermon the day before. The conversation after a lecture turns upon the vital thing in religion. A new book opens the door to say a good word for Jesus Christ.

A living church must share its gospel, and there is an increasing desire on the part of strong churches to share with the weak. A city church shares the gospel in an industrial community, conducts a standard daily kindergarten, Americanization classes, mothers' groups, boys' clubs, a Sunday school, a joyous evening service of Christian fellowship. It undergirds with money and sympathetic counsel four struggling city churches which for lack of support would fail in just such areas where Christian inspiration is most needed. It conducts three supper conferences for students attending institutions of higher learning, ministering to them in the spirit of friendliness, social fellowship and religious guidance. Of such service it may be said that the line of its influence has gone out throughout the world. Such examples are not rare. To speak of sharing the gospel with others is what is meant by evangelism.

Christianity, whether in the first or in the twentieth century, is and must be evangelistic. Christian missionary work in every department, in schools, or

hospitals, or dispensaries, or community centers, seeks always and everywhere to give the gospel to men. Anyone who knows the mission work of the Christian church has felt the thrill of eagerness which characterizes the missionary home on the western plains, in the southern mountains, in the city slum, or in the lonely areas of the cold north lands.

A missionary at work among East Indians on the Pacific coast writes: "Ten years ago a young Hindu boy met me in Southern California. We became close friends. We talked and walked and prayed together. I gave him a copy of the New Testament. The boy became a Christian. He still lives in Southern California and is a close friend of mine. He is rendering useful Christian service among a large group of Hindus in Southern California." And again, "The Spirit touched the heart of a well-known and highly cultured Mohammedan boy, a university graduate. He became a close friend of our family and was a frequent visitor to our home. Our mutual friendship led him to accept Christ as his Savior. He entered an Eastern seminary and was ordained to the ministry. Though he is now obliged to follow secular work, he is rendering a beautiful Christian service by his life and character to many of the people in the South." Men and women who find Christ share him with others.

One of the Slovak colporteurs in the anthracite regions of Pennsylvania reveals in the following incident the far-reaching influence of gospel evangelism. Such an experience as this serves to remind us again of the promise of God concerning the efficacy of his word and of the sure rewards that follow faithful and persistent sowing "beside all waters":

In one town I visited a Slovak family where there were five men playing cards. One man when he saw me said, "You are still here in Pennsylvania? I have thought many times about you." I said to him, "Do you remember me?" "Of course I do," he replied. "I knew you when I lived on another street, and when you told us many things about religion." He added, "I just came back from the old country, from Slovakia. I stayed there only seven months, and I didn't like it there any more. Conditions there are hard for poor people, but here it isn't better at the present time. I heard you many times when you were preaching about salvation, but I can't believe in that. But I will tell you some good news. Do you know that your work has results in Europe? While I was there I met a man in my home town who was in the United States, too. He bought a Bible and other literature from you. I am sure you will remember him. That man learned much from you in conversations with you while he was here in Pennsylvania. Now in Slovakia when he has time, he goes from house to house and preaches about salvation."

If we go with the Christian missionary to a home among the foreign-speaking people of a great city we will listen to a conversation such as this:

THE MISSIONARY: You told me about that neighbor of yours who wanted a Bible.

MRS. KODANSKI: Ja! She is Ukrainian. Hard to find Bible in her language. But we find. She so happy to read it every day. Now I go and tell her some of it in English, too. She comes to church with me sometimes.

THE MISSIONARY: Yes, I met her one day. She is very sweet, and she will come oftener when she knows more English.

MRS. KODANSKI: Sure! She learn fast with that good teacher you get for her. Another woman, Albanian she is, she very bad. Just like me before I find church. She go all time to fortune teller, spend money, hear bad things. Never pray. Got a little stone, burn candles in front of it. I tell her it not right to pray to stone. Pray to Jesus to help her. He help her and make her happy, too. I talk, talk, talk to her about the Bible and Jesus. Long time.

THE MISSIONARY: Didn't she come to church with you last Sunday?

MRS. KODANSKI: Sure! Now she different. I pray, she pray. It is good she listen when someone talk to her. Don't you think so?

THE MISSIONARY: You are a help to all of us, Mrs. Kodanski. You are a real missionary.

MRS. KODANSKI: No, I just a Christian. Jesus tells us to tell others so I do. All around here there are many, many more. Soon as I can I tell them.

The gospel moves forward as it did in the days of Jesus and in the days of his first followers. It moves from heart to heart and from life to life and from lip to lip, transforming, redeeming, evangelizing and repeating itself in other lives, in other homes, in other lands.

II. BUILDING THE BROTHERHOOD

The gospel expresses itself in *life and conduct*. On every page of history it is recorded that the early Christians demanded neither ecstasy nor emotional enthusiasm, but honest-hearted virtue and supreme moral integrity. Everywhere and always Christianity stands for moral regeneration, for a clean life, for the strictest sort of honesty, purity and undefiled righteousness. Christianity champions moral purity, "a good conscience" and cleanness of living for all men and for all women. It demands one standard only for all men and for all women. Writing before 200 A.D., Clement of Alexandria made this announcement:

Our judgment is that the virtue of man and woman is one and the same. For, if the God of both is one, the Instructor of both is also one; one church, one temperate self-control, one modesty, common food, marriage and equal yoke; breath, sight, hearing, knowledge, hope, obedience, love—all things are alike to them. Those whose life is common have also

a common grace and a common salvation; their virtue and their training are alike.[1]

Anyone who reads the Book of the Acts or the Epistles in the New Testament will realize that faith is never a substitute for good deeds and that the discipline of the church in relation to moral behavior is always rigorously severe. It has always been true of Christianity where it has been proclaimed in its purity that personal and social morality follow as a natural fruit of the Christian life. It was Catherine Booth of the Salvation Army who said, "We will go in more and more for righteousness."

Christianity by its ethical demands and moral earnestness cuts across race, religion and social position. It creates a new social order in which love becomes the dominant note and where every man is looked upon as a brother for whom Christ died. The early Christians, in the words of Dr. Glover, "outlived, out-thought, and out-died" the people around them. They were different from other people. They lived different lives. Their personal life was different. Their home life was different. Their social life was different. They were so different from other people that a new name had to be created in order to describe them. "The disciples were called Chris-

[1] Quoted by Harnack, vol. II, p. 65.

tians first in Antioch." In commenting upon the demand for virtue and ethical uprightness, Harnack says:

> Moral regeneration and the moral life were not merely one side of Christianity to Paul, but its very fruit and goal on earth. The entire labor of the Christian mission might be described as a moral enterprise, as the awakening and strengthening of the moral sense. Such a description would not be inadequate to its full contents.[1]

Christians were bound together by ties of strictest morality, tolerating no lowering of the standard and meting out discipline to all who fell from the high calling with which they were called. This is the glory of Christianity. Unless the gospel can produce better men, better women, better children, better homes, better social and racial life than other religions can produce, then it cannot stand the test which Jesus demanded.

Christianity created a brotherhood such as the world had never known; it ignored race, religion, social position, creating out of all races a Christian brotherhood. It amazed and astonished the age in which it was born. No trade guild, no mystery cult of those unsocial days could compare with it. The second chapter of Acts, after cataloguing the various elements of that primitive society, says: "And

[1] Page 206.

fear came upon every soul: and many wonders and signs were done through the apostles. And all that believed were together, and had all things common, and they sold their possessions and goods, and parted them all, according as any man had need." Again, in the fourth chapter, we read: "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need." It is a picture of beautiful family life. This spirit of brotherhood continued down through the years until those of another faith looked and said, "See how these Christians love one another!" Replying to the unasked question, they said, "We love because He first loved us." The only limit the Christian knew was human need. Writing in the third century, Tertullian said:

Even if there is a sort of common fund, it is not made up of money paid in fees, as for a worship by contract. Each of us puts in a trifle on the monthly day, or when he pleases; but only if he pleases, and only if he is able, for no man is obliged, but contributes of his own free will. These are as it were

deposits of piety; for it is not paid out thence for feasts and drinkings and thankless eating-houses, but for feeding and burying the needy, for boys and girls deprived of means and parents, for old folk now confined to the house: also for them that are shipwrecked, for any who are in the mines, and for any one who in the islands or in the prisons, if only it be for the cause of God's people, become the nurslings of their own confession.[1]

Their benevolence, their brotherhood, was their unanswerable apologetic. It was the result not of any economic theory but of the creative force born of the love of God in Christ Jesus. Julian the Apostate sought to reproduce it so as to take away from Christians their unique argument. "These godless Galileans," he said, "feed not only their own poor, but ours. Our poor lack our care." [2] The church at Rome in the third century was spending over fifty thousand dollars by way of poor relief. There is in existence a remarkable letter written by Cyprian in the middle of the third century to the bishops of Numidia. Bandits had carried off captive men and women of the Christian community and the bishops of the region that had been overrun had appealed to Cyprian for relief. His letter as quoted by Harnack is too long to reproduce here. He concludes by saying:

[1] Quoted by Harnack, p. 153.
[2] Quoted by Harnack, p. 162.

Finally, we thank you heartily for summoning us to share your trouble and your noble and necessary act of love, and for offering us a rich harvest-field wherein to scatter the seeds of our hope, in the expectation of reaping a very beautiful harvest from this heavenly and helpful action. We transmit to you a sum of a hundred thousand sesterces [close upon $5,000] collected and contributed by our clergy and people here in the church over which by God's mercy we preside; this you will dispense in the proper quarter at your own discretion. In conclusion, we trust that nothing like this will occur in the future, but that, guarded by the power of God, our brethren may henceforth be quit of all such perils. Still, should the like occur again, for a test of love and faith, do not hesitate to write of it to us.[1]

Such a fellowship is born of a love greater than nature.

The industrial problem that is the subject of so much dispute, the war problem on which much has been written, the liquor problem which is always with us, require for their solution the application of the Christian principle of love. The communists have a way of speaking of "cell" formation. They speak in terms of modern science. Life is always associated with living cells. Life is destroyed by the destruction of cells. The communist propaganda creates "cells" within a labor union, or in the army, or navy, or in a college, and then these cells multiply and the disciples

[1] Page 187.

are won and the doctrine is spread. This is the way Christianity grows. It is cellular. It forms a group. Where two or three are gathered together in Christ's name there you find life. The living Christ is there. From that center living influences radiate and become creative. It is within these "cells," sometimes called homes or churches or conferences or groups, that true ideals are born and from them come forth the social ideals of nations. This is the missionary task of the church. Its task is to create Christian centers radiating love in the social order.

For this reason the missionary work of the Christian churches touches all of life and all types of life. A few of the titles of missionary pamphlets which go out into the churches show the contribution and scope of the modern missionary enterprise: "Every Hour of the Twenty-four Somewhere the Churches are Preaching, Teaching, Healing, Touching, Building, Serving," "The Brotherly Church in the City," "A Practical Program for Parish Groups in Jail Work," "Good Will Meets Unemployment," "The Church and Industrial Relations," "For the Remembrance of Social Service," "A Twentieth Century Adventure," "Your Church: What It Means to Your Family, to Your Community and to the World," "America's Newcomers," "From Ocean to Ocean," "New Days for the American Indian," "Adventures with Men of Many Kinds," "Reclama-

tion of Men and Things," "Doctoring in the Desert," "Carrying on with Colored Friends."

Speaking of the desolation wrought through three years of drought in Saskatchewan, Dr. Edmund H. Oliver wrote: "A friend of mine said, 'I used to work in the slums of Glasgow. I have never seen such poverty or distress since I worked in the slums of Glasgow.' I said to a doctor at Mankota, 'What is the effect on these people?' He said, 'They are not sleeping.' " [1] If the people out on the prairie did not sleep, neither did the Christian church which heard the call. Immediately the answer was made and relief was sent to the two hundred thousand people in Saskatchewan. The churches of Ontario and the East in a few weeks sent six million pounds of vegetables and fruit, and three hundred and fifty thousand pounds of clothing; and better still, one hundred and twenty-five mission fields out in that desert area were adopted by churches which provided them with funds. That is the way love expresses itself.

Sometimes men and women enamored of organizations that promise immediate results are impatient of the obscure, silent seed-sowing method of the Christian church. We do not wonder. Christianity is life and life is silent, mysterious. Christianity influences the world as salt, as light, as leaven. It works by interpenetration. God's way is to plant

[1] *United Church Record,* November, 1931, pp. 46, 47.

a seed. The Kingdom of Heaven is like a grain of mustard seed and the miracle about the seed is that it has life. Recalling again the words of Chesterton that Christianity has not failed because it has not been tried, we may say that wherever it has been tried it has succeeded gloriously.

One denomination carries on in different areas twenty-seven Christian centers which have transformed the lives of many whose stories can never be told. A worker in charge of one of the centers writes:

Why was it that little Margaret, throwing her arms around her Sunday school teacher's neck, exclaimed, "I want you for my mother"? Why was it that Mary hid behind a bookcase when her club had been dismissed and the big sister hunted for her and, when finally discovered, she cried out, "I don't want to go home"? For the same reason the nursery children, when the departing hour comes, are reluctant to leave. All have caught the music which love proclaims and want to stay where hearts sing. All reluctance to go home cannot be laid at the door of the children. How many times does one say, "Good night" to a group of girls, only to find oneself still surrounded for moments afterwards. Even young men have to be warned of the lateness of the hour as they stand around the lobby and exchange opinions of life and its minor and major problems, then, awakening to present realities, exclaim, "Where has the time gone?" The Center not only is a home, but

it is a model home. Contrast it with the barrenness in some of the homes. Then picture the hundreds of boys and girls and adults who catch a glimpse of beauty from their second home, the Christian Center. About a month after Anna had visited the Center with her mother and sought permission to visit the workers' apartment, the worker was urged to return the call. Imagine the surprise! The foreign home transformed—upstairs bedroom walls were tinted, floors were stained, beds covered with spotless spreads. The beds for boarders in the living room were gone and in their place a three-piece suite of upholstered furniture, a contrasting rug, panel-curtained windows with draperies, and even a floor lamp. Though Anna had attended no class in home-making, yet the higher standard had been caught and applied.

The establishment of community centers, Christian associations, student hostels under the supervision of Christian leadership has wrought modern miracles in obscure places and through unheralded workers. How could you put into a budget the value of such work as this?

One mother found that her older boy had changed so much from his contacts at the Community House that she brought the next boy to the pastor, saying, "Won't you take my Jimmie and make him like Charlie? Charlie is so much better than the rest of our family. I'll pay Jimmie's entrance fees and dues gladly if you'll only take him and make him like Charlie."

How could you put into a financial report such a result as this?

One night Andrew came in and said he had something to tell me. Every place seemed to be occupied, so we finally found ourselves in the chapel. "You know," he began, "I ain't the same as I used to be. Just wanted to tell you. I see things different now. I never knew what a Christian really was. Somehow, since I've been doing things around here and had a chance to see all the things that you folks do, I begin to understand. I can't just explain it, but I have a different sort of feeling on the inside, and I know my heart is different, and—and I believe about Christ as you do."

Henry Drummond used to say, "The best evidence of Christianity is the Christian." By this he meant that a true Christian life is the best testimony that can be given to the transforming power of the Christian faith.

CHAPTER FOUR

BRIDGING THE GENERATIONS

THE Christian mission is tested by its success in transmitting the gospel from generation to generation. If the Christian faith is not self-propagating there can be no Christian progress. Each generation will then have to begin its task as if the seed sown had brought forth no harvest. We must bridge the generations. Justice Cardozo, of the United States Supreme Court, speaking on "The Growth of the Law" at Columbia University, said:

The builder of a bridge is not harrowed by misgivings whether the towers and piers and cables will stand the stress and strain. His business is to know. If his bridge were to fall, he would go down with it in disgrace and ruin. Yet, withal, he never has a fear. No experiment has he wrought, but a highway to carry men and women from shore to shore, to carry them secure and unafraid though the floods rage and boil below. So I cry out sometimes in rebellion, "Why cannot I do as much, to bridge with my rules of law the torrents of life?" My bridges are experiments. I cannot span the tiniest stream in a region unexplored by judges and lawgivers before me, and go to rest in the secure belief that the span is wisely laid.

We often feel the same way in our religious work. We are conscious of the difficulty and at times despair of success. The task of each generation is to transmit its cherished values to the coming generation. True values must be conserved and transferred from father to child, from teacher to scholar, from prophet to people. This is what education means. Every generation must reproduce itself. Truth must be reborn in every age. The church whose seed is not in itself will die.

There is much that each passing generation should not transmit. There are opinions, habits, policies, doctrines that ought to go into the discard, and it is the duty of every age to see to it that error is not conserved. This is not to admit that revolution is the path of wisdom. Revolution may become necessary when the required reform cannot be achieved by social evolution. Each generation is under obligation to transmit to its own children and youth inherited values, tested and purified in its own experience. In Russia there were cruel wrongs and gross superstitions that cried out from a soil red with blood, but in the mad rush to break with the past many things that had been brought forth by the sacrifice of men and the gift of God were swept away. There is a better way. It is the way of education, of guidance, of seed sowing.

I. NO "GOOD OLD DAYS"

The task of making the transfer has always been difficult. The death of nations and institutions testifies to this fact. A generation becomes careless, indifferent, defiant, saying in its heart, "After me the deluge." Fine things have been lost because of callous indifference. Just as we sometimes see lovely old homesteads dismantled and the things prized by parents cast out as rubbish by their children, so on a larger scale we have seen the same thing happen in religion, in education, in politics. The same danger threatens government as threatens the church.

For this reason every generation has been skeptical concerning its success in making the transfer. Because of the difficulties we take counsel of our fears. We are suspicious that those who come after us will not sustain our standards. Such an attitude is of the nature of a failure of faith, but it has characterized every generation in history. We think of Jonathan Edwards as belonging to an age when religion wielded great influence, yet he complained bitterly of the ways of his time and did not hesitate to bring a scathing indictment against the younger generation that he himself helped to mold. He charged them with reading immoral literature, with frequenting roadhouses, and with what was then called "night-

walking." With slight verbal changes we could easily duplicate these charges out of the records of our own time. A letter written in 1657 by the Rev. Ezekiel Rogers in Massachusetts to the Rev. Zachariah Symmes in Charlestown is worthy of study:

Let us hear from you, I pray thee. Doth your ministry go on comfortably? Find you fruit of your labors? Are new converts brought in? Do your children and family grow more Godly? I find greatest trouble and grief about the rising generation. Young people are little stirred here, but they strengthen one another in evil, by example, by counsel. Much ado I have with my own family. . . . Even the children of the Godly here and elsewhere make a woeful proof, so that I tremble to think what will become of this glorious work we have begun. When the ancients shall be gathered unto their fathers, I fear grace and blessing will die with them, if the Lord do not show some sign of displeasure even in our day. . . . Oh! that I might see some signs of good to the generations following, to send me away rejoicing![1]

This type of literature can be multiplied indefinitely, for each generation has had its own gray and dark lines to throw around the doings of youth. Lord Macaulay said, "All my life I have heard nothing but decay and all my life I have seen noth-

[1] Quoted in *Religion in the Colleges,* pp. 11, 12. Report of the Conference on Religion in Universities, Colleges and Preparatory Schools, held at Princeton, N. J., February 17-19, 1928.

ing but progress." It is necessary to know the past before we can judge of the present and if the past were known we would thank God and take courage, believing that the living God is at work and that his kingdom grows from age to age.

II. YOUTH'S CLIMATIC CHANGES

There is no doubt, however, that we are passing through one of those periods in history when old values are being tested in the fire and when the younger generation has taken it upon itself to prove all things. The door into a new world has been opened to our children. Geology has extended the time boundaries. Astronomy has lifted the space frontier. Psychology has linked human emotion and instinct with those of the jungle and plain. Philosophy has been in danger of losing the thread of moral purpose and too often has surrendered to clever writers the interpretation of life. Puritanism has been routed and to youth a new freedom has come which has been blinding and bewildering. The conception of relativity in science has been applied to ethics with the result that absolute standards have been discounted and justification is found for every course of conduct.

During the years since the Great War youth has passed through three climatic changes. A generation of students covers a period of about four years and

those who know the mind of youth realize that these changes have been rapid.

(1) *The period of revolt.* After the Great War there appeared an extensive literature dealing with what was called the Youth Movement. Conventions and conferences were held in which high-sounding words were used and promises and prophecies indulged in, looking to the making of a better world. In 1922 Sir James Barrie delivered a notable address to the students of St. Andrews University, in which he said: "The League of Nations is a very fine thing, but it cannot save you, because it will be run by us. What is wanted is something run by yourselves. You have more in common with the youth of other lands than youth and age can ever have with each other; even the hostile countries sent out many a son very like ours, from the same sort of homes, the same sort of universities, who had as little to do as our youth with the origin of the great adventure. . . . You ought to have a league of youth of all countries as your beginning, ready to say to all governments, 'We will fight each other but only when we are sure of the necessity.' . . . I sound to myself as if I were advocating a rebellion, though I am really asking for a larger friendship." [1] This challenge was taken up by men and women interested

[1] J. M. Barrie, *Courage*, pp. 21-22. Hodder and Stoughton, London.

in youth, and conferences and conventions indicted the generation that had made possible the Great War and demanded immediately a new deal in politics and in religion. The youth movement was world-wide and followed national lines in Germany, France, India, China, as well as in America. The Russian revolution was not a youth movement but it captured the mind of Russian youth and even today moves forward under youth's banner. The first of the "ten commandments" for young communists reads: "The life of a young communist is devoted to the fight for the emancipation of the working class from capitalistic slavery. He must consider participation in this fight and the winning of new fellow fighters as his highest duty." [1] In 1923 in opening the students' convention at Indianapolis, the chairman said: "We are met to ask what is wrong in the world and why. We are met to consider not only those things that are wrong over there but some of the things that are wrong here at home. We are here to discover and then, after we have made the discovery, to admit that all the world, including the United States and Canada, regardless of what it may say it believes or professes to follow, in its actual life and living conditions is today essentially pagan." [2] This convention

[1] *Investigation of Communism Propaganda,* House of Representatives Report No. 2290, p. 30.

[2] Quoted in *Christian Students and World Problems,* Report of the Ninth International Convention of the Student Volunteer

and later ones challenged youth to the task of remaking the world. It was a period of enthusiasm, of agitation and of intense devotion.

(2) *The period of apathy.* The zeal which carried young men and women forward in the effort to fashion a new world demanded immediate action and quick results. These results, however, were not forthcoming. The world was hesitant about being remade, at least at the hands of youth. Laws were not easily changed. Human nature remained selfish. The dove of peace refused the offered resting place. Men remained defiant and tricky. Disillusionment entered the mind of youth and the response was made, "What's the use?" The church was perplexed and college authorities spoke of the indifference of students even to campus problems. The *Canadian Student* tried to sum up the situation: "What is agitating the minds of students most? This question was asked at a conference of our committee. We found that we were not frightfully agitated about anything. No public issues are rousing us to indignation; no educational policies stir us to rebellion. We have no 'bow of burning gold,' no 'arrows of desire,' no passion for the building of 'Jerusalem.' . . ." As has been said elsewhere by a candid friend of modern youth, "Most modern young people are not

Movement for Foreign Missions, Indianapolis, Ind., December 28, 1923, to January 1, 1924, p. 2.

in 'revolt' at all, or if they are, it is a revolt against the ordinary decencies of life and not against the injustices that lie deep in modern society." [1] Youth reflected something of the spiritual dullness that characterized maturity during the "easy money" period of the past decade.

(3) *The period of realism.* Youth today is searching for reality. It has settled back to survey the stern facts of existence and to interpret them in the light of experience and history. The note of impatience has disappeared. Difficulties are openly acknowledged. The past is not altogether repudiated. The future is not too highly colored. If there is realism in art, in literature, then there is also realism in religion, for life itself is real. Certain facts have brought about this change. There is the natural reaction from daydreaming which built economic castles in the air. There has been the tragic consequences of business depression and the demand for sacrifice on the part of the homes out of which students have come. There has been the example of youth in Russia, India and China which has set itself to immediate tasks and to service within the limit of the day's work. Above all, there has been the consciousness that the spiritual foundations upon which youth was building were all too flimsy. Any-

[1] P. R. Hayward, *The Dream Power of Youth,* p. 63. Harper and Brothers, New York.

one who knows the mind of young people today will understand the new note which is to be heard in their conferences and conventions. Groups of young people are not eager to plunge right off into discussions of social and industrial problems. They are anxious to devote time and thought to understanding the foundations of the Christian faith and to come to grips with the Christian philosophy of life. Such themes as "The Reality of God," "The Meaning of the Cross," "The Fellowship of the Spirit," "The Way of Christ for All of Life" find an earnest hearing. After passing through the period of agitation and apathy, leaders of young peoples' groups in college and out of college have been surprised at the alertness and earnestness with which such topics as "The Meaning of the Cross" have been received. Young people today have entered a new religious climate and are again wrestling with the things which belong to religious reality.

In seeking to bridge the generation we are, therefore, not building for youth, we are building with youth. We build with a serious-minded, a most competent generation of young men and women and under the eye and in the strength of God.

III. THE DEMAND FOR REALITY

This, then, is certain: youth demands reality. If religion is real, if God is real, if prayer is real, if

Christ is real, then youth will give itself away without reservation. What success is the Christian mission in America having in making the gospel real? What bridges is it throwing across to the men and women of tomorrow?

(1) There are movements *outside the church* to which youth responds. There are independent movements which receive inspiration and encouragement from the Christian gospel which are organized apart from the church.

The program for world peace presents a challenge to youth. The speaker who has a real message on international good will and justice is sure of a thoughtful hearing. The names of millions of young men and women have been set down as opposed to war. They are not necessarily pacifists, but they are determined to have something to say about any future conflict in which their nation is involved, for they know only too well that they, and not the elder statesmen who guide the diplomacy that leads to war, must face the tragic horrors of the battlefield.

The fight for a saloonless nation holds the hearts of youth. Behind the struggle against the liquor evil which has become interwoven with politics is a great army of young men and women who hold clear convictions concerning the necessity of cleansing the social order of the immorality, the vulgarity, the

personal degradation and political corruption that everywhere follow the liquor traffic. It is significant that while there are no organizations of youth pledged to support the liquor traffic or even to oppose the Eighteenth Amendment, there are organizations inside and outside the church pledged to temperance and a saloonless nation.

The work carried on by welfare organizations during the years of the business depression is the response of youth to what it terms reality. Young men and women give themselves, they give money. Hundreds of cultured young women are busy during long days ministering to the needy. They are mobilized for service as in the days of the Great War. They visit the homes where there is need. They drive trucks. They organize not to discuss social problems but to make garments for little children.

Perhaps the most significant "outside" movement that has challenged youth and many of the best minds of youth is known as the Oxford Group Movement. The leaders of it claim that it is a return to the simplicity of early Christianity. The book *For Sinners Only,* which explains the principles of the movement, has sold throughout the world in editions exceeding one hundred thousand copies. The Oxford Movement is definitely religious and it operates from within and from without the church. It is not organized. It demands a full surrender of life to

Christ and a full acceptance of life from Christ. The words which it emphasizes are "confession," "guidance" and "sharing." It calls for the cleansing of life by a complete confession of sin both to God and to our fellowmen. It depends upon daily divine guidance in small and great concerns. It demands the sharing of experience which we possess of the Living Christ in his power to save and to keep. We may differ in our estimate of the value of this movement, but all that is necessary here is to point out that such a movement, breaking in upon conventional religious experience and demanding religious reality, has claimed the allegiance of thousands of the best young men and women of Europe, Canada and the United States.

This note of reality dominates the thought of students. In the student clubs that have met weekly for the past twenty years in a city church on the edge of the college campus, the questions which have interested young men and women have varied with the years. The ten subjects voted most interesting in 1932 were: "Is a Man Responsible for His Actions?" "The Modern Problem of Marriage," "The Cost of Being a Friend," "What Can We Believe about Immortality?" "Christian Ethics," "Finding God in Modern Life," "Sin and the New Psychology," "The Meaning of the Cross," "What Is Original in Christianity?" "What Is the Present Status

of Religion in America?" These subjects would not have been chosen ten years ago.

(2) There are movements *within the college* that are full of promise. In the year 1929-30 there were in the colleges of the United States 924,275 students, and in Canada during the year 1927-28 there were 33,249. This number does not include those enrolled in summer schools, extension courses, correspondence courses or short-term winter courses. There are in the United States 624 regular four-year colleges and universities. Of this number 376 are church institutions, having 29 per cent of the student body. This does not include church-controlled junior colleges or theological schools. Of the 152 Canadian colleges and universities, 127 are under church auspices and enroll 31 per cent of all students of college grade. Some sixty different denominations are at work in this field of college education.

Is this tremendous body of youth vitally interested in religion? Is the college student loyal to his faith? Is he as religious as the college student in days gone by? Before these questions can be answered we must know how religious the college student was in the past. Writing in the *Intercollegian* for June, 1932, Mr. Clarence Prouty Shedd makes an estimate of the condition which existed in the so-called good old days:

Making all possible allowances for the ways in which ecclesiastical spectacles have distorted our view of moral and religious conditions, there can be no doubt that at the beginning of the first decade of the nineteenth century materialistic and atheistic philosophies were popular, and conventional moral standards were held lightly. It became the fashion for students to scoff at the forms of religion as "the shackles of superstition." They chose the names of famous atheists as the nicknames with which they saluted one another. Churches were known as temples; infidel clubs were formed whose purpose it was to reconstruct the universe without God. While conditions in certain of the colleges, notably Yale under the leadership of President Dwight, had begun to change before 1810, on the whole it is fair to say that very few students in the colonial colleges were "professors of religion" or members of the church during the last decade of the eighteenth and first decade of the nineteenth centuries. At Bowdoin College in the first eight classes there was one student who was regarded as "hopefully pious." But one in the first class of Williams College belonged to the church, but none in any of the higher classes. At Dartmouth in 1799 there was but a single student of the graduating class who publicly was known as a professing Christian. "As for any promising appearances here, there are none," writes a member of the Bowdoin Praying Society to Brown in August 1815. "In college there seems to be more virulency against the truth. Our number of professors of religion is six." Intemperance was widespread. A graduate at one of the early classes at

Williams College said, "Everybody at that day drank, and so be it excited the animal spirits it mattered not what the liquor was."

We would hardly expect to read in the morning paper an item like this: "February 6, 1838, President Quincy passed a half hour with me today explaining the providential discovery of a most outrageous attempt to blow the roof off the college library. He also explained the case relative to the recent explosion in the college chapel." [1] The reference is doubtless to the same event referred to in the diary of Thomas W. Higginson. "What a sight chapel presented at prayers this morning. About 200 panes of glass blown out, the hands of the clock torn off and the dial stove in, the front panels of the pulpit gone, and the damask between the pillars torn away. On the walls someone had written 'A bone for Old Quin to pick.'" To know the past is to appreciate the present.

What of the present? Is religion a reality to the younger generation? What are the facts? Recently Dr. Raymond H. Leach, University Secretary of the Council of Church Boards of Education, made a survey of forty-eight representative colleges and universities in the United States to discover the religious affiliation of the student body. Out of a total

[1] P. R. Frothingham, quoting Edward Everett in *Edward Everett, Orator and Statesman*, p. 10. Hodder and Stoughton, London.

student enrollment of 196,391 in the representative New England and Middle Atlantic Section 18,396, or 95%, registered a church preference; in the Southern Section 70,497 out of 76,433, or 92%; in the North Central Section 93,458 out of 106,426, or 88%, and in the Rocky Mountain and Pacific Section 39,254 out of 51,561, or 76%, gave a church preference. Summing up the survey, we find that out of a total of 253,811 students enrolled, 221,605, or 87%, registered a church preference.[1]

These figures certainly ought to lay the ghost that haunts the minds of those who fear the worst. Repeated questionnaires have brought forth evidence to support the findings of Dr. Leach. The *Central Christian Advocate* addressed an enquiry to 36,000 students in a hundred widely separated institutions and to 250,000 newspaper readers in two hundred widely distributed centers. It was an attempt to find out if students held different religious belief from the rank and file out in the world of business. Perhaps the questionnaire method has been overdone, but the findings in this case are worth consideration. The result was as follows:

Belief in God—Students 98%, newspaper readers 91%.
Belief in immortality—Students 90%, newspaper readers 88%.

[1] Quoted in *Christian Education*, October, 1931.

Belief in prayer as a means of personal relationship with God—Students 90%, newspaper readers 88%.

Belief that Jesus Christ was divine as no other man was divine—Students 88%, newspaper readers 85%.

Belief that the Bible was inspired in a sense that no other literature could be said to be inspired —Students 82%, newspaper readers 85%.

Active membership in some church—Students 75%, newspaper readers 77%.

Regular attendance at religious service—Students 69%.

Brought up in a religious home—Students 95%, newspaper readers 87%.

Religion in some form is a necessary element of life for the individual and for the community—Students 97%, newspaper readers 87%.[1]

The atmosphere of the church-related colleges—three hundred and seventy-six of them—is thoroughly Christian and there are also many colleges not church-related that are Christian in their charter and curriculum. From one of the Christian colleges supported by the church, a college that is in a real sense a missionary college in the southern mountains, comes this report:

This year a group of interested students arranged and themselves held without any active faculty participation twenty-three meetings in rural churches

[1] Quoted in *Christian Education,* February, 1932.

from one and one-half to twenty-five miles from the college. One hundred and thirty-six students made three hundred talks, travelled fifteen hundred miles, their audiences totalling five thousand people. Each student through creative Christian experimentation has begun his individual study of the social and religious problems of interest in the community. Strange as it may seem it never occurred to the faculty and administration that it might be of tremendous spiritual value to have the students conduct a communion service of their own. The students suggested that such a communion service be held during the Easter week in the college chapel. Much to the surprise of the faculty and students themselves this service was largely attended. No more impressive spiritual hour has ever been spent by the writer.

The Christian church carries on in the tax-supported institutions also a far-reaching and important service. On the campus of many universities are to be found chapels, churches, community centers, where specially trained Christian workers minister in Christ's name to the student body. The student pastor at the University of Idaho gives in a paragraph a glimpse of what such work accomplishes:

Last winter our university young people planned a sleigh ride. We had plenty of snow. The moon was just right. And the night was not too cold. A four horse team with a big sleigh was secured. Alas for the party, too many young people turned out

with the result that the sleigh broke down. We gathered at the church again to spend the evening in playing games. Six young women were sitting around the stove. I joined them. The coming Sunday was communion Sunday. I invited them to be present and then, before we realized it, we were talking about some of the deepest issues of life—faith in Christ, repentance, church membership, etc. To my surprise I discovered that not one of the six had ever joined a church. Only one or two had lived in communities where it was possible for them to go regularly to a church. As a result of that heart-to-heart talk around the stove that evening, four of the six joined the church on confession of faith after being baptized on the Sunday following. Two months later at the next communion service, the fifth came forward. Five out of six, and perhaps we will win the sixth yet, for she expects to return next year. And all because a sleigh happened to break down and an opportunity given to speak a word for Jesus.

Plato said, "Two things determine the way of life; the road of our longing and the quality of the soul." Our modern psychologists follow the same path but speak about "building a sentiment." There are grounds for good hope that youth is making progress in building a sentiment in regard to the Christian faith and the Christian church. Speaking in Winnipeg in 1932, Dr. Robert A. Millikan, the outstanding American physicist, spoke of his own confident Christian faith and his conviction that

there was a growing Christian attitude on the part of younger scientists. He pointed out that while in 1800 seven Americans out of every hundred were related to the Protestant churches as members, today twenty-six per cent of our population are members of Protestant churches. In analyzing the scientific men listed in *Who's Who* he found that while twelve per cent of the old scientists listed themselves as churchmen, forty-four per cent of the younger scientists are recorded as members of the Christian church. Dr. Millikan added, "It is the old fellows that seem to need the watching, not the young ones." There is reason to believe that the immediate future will bring forth an outburst of spiritual life which will set far forward the Christian mission in America.

(3) There are movements *within the church* today which challenge youth and are full of promise. In the past youth movements came by way of protest at the neglect of youth by an adult-minded church. Protest today is not needed. Far from neglecting young people, the modern church is building itself around them. There are more young people associated with the church today than ever before in history. Christian education has become a vital part of the church's task. The church school is no longer confined to Sunday, and the term "Sunday school" has become a misnomer. The development of week-

day church schools, vacation Bible schools, summer conferences, training classes, schools of missions, schools of religion, is one of the romances of the Christian church. There are more young men and women offering themselves for full-time Christian service at home and abroad than can be accepted. Within the church there are organized three and a half millions of young people, and in forty-one Protestant denominations in North America there are enrolled over twenty-one millions, of whom eight and a half millions are between the ages of twelve and twenty-one.

In reporting to the North American Home Missions Congress, the commission on home mission motives and hindrances set forth the objectives of missions in relation to childhood and youth in no uncertain terms. It said:

One of the most effective appeals which the home missionary enterprise has today is the challenge of the boys and girls of America. An amazing amount of home missionary work is actually done with boys and girls, and the volume of such work is steadily increasing. Almost every home missionary enterprise has its Sunday school or its classes, its clubs, its week-day religious instruction, its daily vacation church school, and other related activities. Much of the money which goes into home missionary churches is for equipment to serve boys and girls, and there is no reason why the missionary enterprise

cannot capitalize this appeal for the building of religion into the life of the young people of the nation. Recently one man set aside ten million dollars for the benefit of boys and girls, apparently without having any very definite idea of just how the money would be used but because he believed that boys and girls were worth saving. Shortly after that the papers announced a four million dollar gift for boys and girls from another man of wealth. Not long ago another fortune consisting of many millions was given over for the operation of an orphan asylum and schools for children so unfortunate as to be deprived of their parents. Much of the appeal of the Near East program, which kept the attention of American people for years, grew out not merely of the fact of human hunger, but of the fact that the people who were hungry were boys and girls. Surely there is no more legitimate appeal and possibly no more effective appeal for the promotion of home missionary interest than the playing up of the things which the home missionary enterprise has done, is doing, and ought to do in the future in its ministry to boys and girls.[1]

A line cannot be drawn between church work and mission work. Missions develop into churches and churches everywhere, especially in congested areas, conduct and undergird mission organizations. The church carries forward a vast interrelated program of young people's work, and these activities are sup-

[1] Data Book, North American Home Missions Congress, vol. I, p. 187.

plemented by the missionary enterprise of the church. A few examples will be of interest.

The Indian young people have been inspired with new ambitions and face new opportunities. Graduating from Indian schools, young people with Christian ideals go forth as teachers, nurses, homemakers, to their own people. Some find themselves competing and cooperating with their white neighbors on equal terms. Mission stations become community centers where Indian young people find a new wholesome social life and where courtship and marriage are influenced by Christian ideals. Health programs, baby clinics, food preparation, reading, Christian fellowship, have filled these young people's lives with stimulating aspirations.

Recently a conference of Cuban young people was inaugurated in the West Indies. A Christian woman through the gift of $1,000, since augmented, made possible this conference of Christian young men and women who for two weeks studied the Christian faith and the work of the church. The next year under the same auspices the conference was held in Porto Rico. The numbers were limited only by the financial resources. There is no place in the world where one is impressed by the urge of Christian youth as in the West Indies. The people there are hungry to know, hungry to read, hungry to understand, hungry for Christian fellowship.

Here is the letter written by one of the Cuban girls who attended the first conference:

Many days ago I was thinking to write to you but I did not know when you were going to get home. I hope some day we can see you again. We never can forget you any more and will be very glad if you could come back and stay. We thank the Lord he gives so many blessings to us and know all the members of the church meet together every night to pray and we can see the Lord's presence with us. Our services are being better every day and more people are learning about our Lord Jesus Christ and be saved. Please remember us, always when you are in prayer. Last Sunday we had in the principal church two hundred and sixty. In the Sunday school mission we had two hundred and six, so all together were four hundred and sixty-six that heared the Sunday school lesson just one time. Excuse my mistakes they are many but you know I can't do it very well, but you can't understand Spanish, and this is a practice for me too.

No more difficult task in transforming the lives of youth can be found than among the Chinese young people of the Pacific Coast, yet even there the gospel is victorious. A missionary writes: "Soon we will be losing more of our older girls, young women they are now, stepping into homes of their own and what joy is ours when we know that all but one so far, have insisted that they find Christian husbands. The long, persistent sowing of seed and nurturing young

lives is not irksome when one can in twelve short years, by the aid of the Holy Spirit, change the outlook of a large portion of the Chinese community and send out young people to establish that most potent factor in the kingdom of God—a Christlike home." [1]

The work done among American Negro youth is one of the romances of modern missions. "By their fruit ye shall know them." Recently Fee Memorial Institute in Tennessee received the gift of a fine new dormitory for girls.

It all began with a typical Cumberland girl who came to the school when she was in the seventh grade. After completing a four-year course she returned to her mountain home, planning to teach and improve conditions in that community. When a request came for a reliable girl to take charge of a white man's house, this girl who had made good in her school work, who had been converted at a weekly prayer service, and who became one of the most efficient girls ever graduated from Fee, was recommended. The outcome was that she went to New York to work. In less than three weeks reports came back that her employer was delighted with her services. Never before had he had such excellent help. It was thought that the matter ended there. But in another three weeks a stranger, who concealed his identity, visited the campus. After he had gone all

[1] *From Ocean to Ocean,* pp. 193, 194. The Fifty-fourth Annual Report of the Woman's American Baptist Home Mission Society.

through the building, after he had paused by the pool in the sunken garden which the girls had themselves constructed, transforming an old excavation into such a thing of beauty that a Better Homes prize was awarded them, and after he had heard them sing their spirituals, he made himself known. He thought that a school that sent out such a reliable and resourceful girl should be given larger quarters so that other needy and worthy girls could be trained. On account of this crude mountain girl, who was transformed by Christian contacts, this friendly man, who was a Catholic, gave the much needed brick dormitory which was opened this fall. The girl from the Cumberland hills was the cause of it all.

The home mission program as set forth at the North American Home Missions Congress in 1930 is amazing in its scope. The young people of our churches when made aware of it will respond because of its realism. Its program includes evangelism, colportage, cooperation with government schools, work in institutions and hospitals, jails, sanitariums, homes, week-day religious instruction, vacation Bible schools, undergirding of weak churches, the conduct of Sunday schools, the establishing of new churches in needy areas, good will industries, agricultural mission experiments. It calls for the support of pastors, evangelists, traveling missionaries, Sunday school missionaries, teachers, doctors, nurses, com-

munity workers, chaplains, directors of religious education, industrial experts, supervisors. At present approximately 35,000 persons are directing the home mission task and from twenty-five to thirty-five per cent of our churches are aided by home mission funds. One of the speakers at the congress said:

The American churches in a peculiar way have been matched against one of the epochal hours of change and world reconstruction, and upon the way in which they acquit themselves in this hour swing large issues for the future of mankind. It is a humbling moment. It is no time for selfish swagger or blatant boast. If world leadership has come to America it is a sacred trusteeship to be discharged as a holy trust, not an opportunity for economic exploitation or nationalistic exaltation. And if this leadership is to be accepted as a trusteeship and not turned into an orgy of exploitation, the statesmanship of the churches will have to quicken its wits, expand its horizons, consolidate its forces, revamp its program and find a way to refire the enthusiasm and zeal of a Protestantism that is sorely tempted, if it has not already partially yielded to the temptation to smug complacency and a self-satisfaction.[1]

It is this challenge that the coming generation is called upon to meet. The church will do well to recognize the far-flung reach of youth, and young men and women will do well to recognize in the

[1] Data Book, North American Home Missions Congress, vol. 1, pp. 29, 30.

immediate missionary task of the church the challenge to reality. Transformation of social ideals do not take place by magic. The kingdom of God makes haste slowly. "First the blade, then the ear, then the full grain in the ear." The good seed of the Kingdom must be sown by human hands. The City of God must be built stone upon stone, Jesus Christ himself being the chief cornerstone.

CHAPTER FIVE

WHAT IS RIGHT WITH THE CHURCH?

THE church carries forward the Christian mission in the world. That is its task. If the church in America is strong, vital, vigorous, this of itself would mean that Christianity is the leavening influence in the life of the nation. One thing at least is certain, the church everywhere is in evidence. If you take a train or an airplane from east to west, crossing the Alleghanies and the Rockies, threading the highways and waterways of the East and the great West, among all the interesting things that will demand attention the church buildings will stand out clearly defined. Notwithstanding the forces which contend against the spiritual in our modern life, the church moves forward and keeps pace with the population of the nation. In no other organization can be found the same measure of service, devotion and unflagging sacrifice.

If, however, the question is asked, "Are you satisfied with the church?" you will immediately reply, "No." The confession is made clear and strong that even those who love the church best are not satisfied

with the church. There is something wrong with the church. There has always been something wrong with the church. There is no period down through the centuries in which the church has been clear and fair, unblemished and spotless. The New Testament contains strong indictments of the church. Anyone who wishes can read in St. Paul's letters to the church at Corinth conditions that offend against the Christian conscience and can see a church filled with imperfection and stained with immorality. We need not be timid about criticisms and strictures upon the church. A consistent and thorough study of church history will reveal many barren wastes and many dark bypaths along the highway taken by the Christian church.

It would be helpful if the true function of the church could be made clear. Young people especially have vague ideas of what the Christian church is meant to do in the world. When the question is asked, What is a Christian church? the replies are vague and unsatisfactory. What is the church intended to do? What is the charter of the Christian church? We do not criticize the university because it does not produce steel or copper. We do not object to a library because it does not teach music. We do not denounce a woman's college because it does not matriculate young men. We do not cry out against an automobile because it does not fly; it was not

meant to fly. Yet we criticize the church because it does not do what it was never chartered to do. The dean of one of our theological seminaries answered these vague criticisms when in a humorous mood he said: "If theological seminaries were to teach all the courses which their critics suggest, a theological student would not go out into his parish younger than Moses escaped from Egypt. And even thus he would be so weakened by the cuisine of his educational house of Pharaoh, its table d'hôte of political economy, political science, hypnotism, basket ball, religious pedagogy, philosophy, biology, higher criticism, practical athletics, advertising, management of moving pictures, the practice of psychotherapeutics as to need another forty years of retirement to recover his balance of mind and a practical-minded father-in-law to assist him in leading his chosen people out of bondage."

What, then, is the charter of the church? What is its purpose? It would take more than the space allotted to this chapter to answer the question fully, for according to the New Testament the church has a divine origin. The church is the Body of Christ. It is the organism in which the Spirit lives and by means of it the Living Christ expresses himself. It is his church. The church is a spiritual building of which Christ himself is the head. He loved the church and gave himself for it. He purchased it with

his own life blood. Apart from him there is and can be no church. Whatever, therefore, Christ will endorse and countersign of activity, of moral reform, of social service, of political interest, that the church of Christ must endorse. Whatever service, sacrifice, adventure, attitude or action registers the mind of Christ, that the church of Christ must champion. Wherever he goes the church must go. Whatever he says the church must say. Whatever he does—healing the broken-hearted, binding up the wounded, setting at liberty those who are bound, preaching the gospel to the poor—that the church also must undertake, and instead of limiting the church this principle will lead it out to the very frontiers of world service for no one of us can set limits to the human interest, the moral passion and the spiritual courage of Jesus. The mission of Jesus was redemptive. The message of Jesus was salvation. The method of Jesus was the cross. The motive of Jesus was love. And such is the charter of the church. Is the Christian mission today true to this charter?

On the human side the church is an organization and an organization is built around an idea. Whenever you get an idea you get a fellowship, a fraternity, an organization, a society. All such human institutions are built around an idea. A young American gets an idea about the isolation of aluminum and immediately a group of men gathers around him

in a fellowship and create a great industrial organization. A young Canadian gets an idea that you can speak over a wire to a friend hundreds of miles away and around him gathers a fellowship and in time a commercial organization is created. A young Italian lays hold of the idea that you can speak without the aid of a wire and around him gathers a fellowship of believers and an organization is formed of men who believe in that idea. A young woman gets the idea that the wounded upon the battlefield may be separated from the dead and around her is gathered a group of believers and by and by the Red Cross comes into being. A group of obscure Jews lay hold of an idea—the strangest of all ideas that has ever come to the mind of man—the idea that Jesus of Nazareth is the Christ, the Son of God, the Savior of the world and around that idea or around Christ himself there gathers a fellowship of believers and an organization known as the church is formed. It is the simplest of all organizations. It is a fellowship of believers, and where two or three are gathered together in the name of Christ there you have a church. When the question is asked, Are you satisfied with the church? what is meant is, Are you satisfied with this fellowship which is centered in Christ? It is his church. It has to do with him. It is not the American church nor the Roman Catholic church nor the Protestant church, it is his church. This fact

limits and defines the boundaries of the church of the New Testament.

It has always been easy to criticize the church. Among the severest critics are the leaders of the church itself. Perhaps they have not always been wise but at least they have been courageous. The rector of a popular Episcopal church confesses that religion has been "dollarized." The president of a theological seminary complains that Christianity is not so much disbelieved as ignored. An Episcopal bishop describes the church as "the harmless adornment of a comfortable life." These are mild criticisms in the face of the bitter antagonism of the columnists and commercialized journalists who arraign the church for failure and stupidity. The criticism leveled against the church in the modern world may be reduced to two simple formulæ.

The first asserts that the church is too slow, too apathetic. It is out of step with modern life. It is obsolete. It administers, if not an anæsthetic, at least an opiate. Mr. Walter Lippmann, in *A Preface to Morals,* says, "The acids of modernity have dissolved that order for many of us, and there are some in consequence who think that the needs which religion fulfilled have also been dissolved." [1] The second formula defends the opposite thesis. This second group of critics claims that the church is too fast,

[1] Page 8.

too aggressive, too venturesome, too prone to enter the arena of politics, business and education. Thus the critics cancel each other and the conflict they wage, while interesting, is not very profitable.

The purpose of this book is not to chant a requiem over the church, but to present evidence that will strengthen confidence and awaken hope. It is taken for granted there is much that is wrong with the church and that we are far from being satisfied with it. The question we seek to answer is, What is right with the church? What are its present-day assets? What is its influence in the life of the nation? "In the early days the church swept the world because it ran about shouting in happy excitement that they had found it, really found it! and that no one need surrender to sin any more; and others, listening, felt that here was something worth considering. If they had been as dismally minded as we are, they, too, could easily have had their staring headlines, 'What's wrong with the church?' as the epistles to the Corinthians make all too plain. But they preferred to noise abroad the marvellous things Christ was accomplishing." [1] What evidence is there that the Christian church today is accomplishing marvelous things?

[1] A. J. Gossip, *The Hero in Thy Soul,* pp. 9, 10. Charles Scribner's Sons, New York.

I. OVER AGAINST THE TREASURY

Men judge of the success of an organization by its resources and when they speak of resources they think in terms of money. That is the standard by which the world judges what it calls a "going concern." Perhaps the world is right, for money is the expression of personality. Money is never neutral, it is moral. We do not judge the church by its resources in money. There are individual churches in America that could, as we say, "buy out" the entire enterprise of the early church. The money invested in the Christian church, however, is an indication of the interest people have in it. During the last decade the churches have enjoyed great material prosperity. Between 1921 and 1926 the value of churches increased 129% or, in terms of actual money, $2,160,000,000. In 1916 each member of the church had invested in church buildings $44, but ten years later that investment had grown to $87, and the interest of each adult member of the church in manses and parsonages during the same period increased from $5.79 to $10.73. The estimated value of church edifices in 1926, apart from schools, hospitals, parsonages, was $3,800,000,000 and the total revenue of local churches amounted to $817,000,000. When we realize that $817,000,000 represents 40% of all the expenditures in the United States for public schools,

we realize what a tremendous organization the Christian church is.

The Protestant churches of the United States and Canada during the year ending 1931 expended $32,228,657 in the interest of foreign missions. For some years past the missionary income of the churches has been declining. It began to decline before the depression period. Whether the curve of the decline will go lower it is impossible to say. It may be there is a shifting of emphasis and that when the whole area of church service is surveyed there will be abundant room for encouragement. The church sent forth this money to Africa, Asia, the Philippines, Europe and Latin America for schools, hospitals, churches, industrial institutions for the creating of human character and human conditions in terms of the gospel of Christ. These gifts range from a few thousand dollars to millions, and reveal the virility and sustained enthusiasm of living men and women, young people and children, who year after year pour out their treasures for the Christianization of our own land and of the world.

It is impossible to secure definite figures representing the work of home missions. The line between self-supporting work carried on directly by the churches themselves and that performed by mission boards cannot be defined. Sums of money are expended on what is called home missions which do

not go through national church board treasuries. In 1929 the Home Missions Council estimated that twenty-six church organizations reported expenditures of over $17,000,000 for home missions, but that sum is only a percentage of the total. For the same year the United Stewardship Council estimated that the total gifts of living donors in twenty-five denominations for local church expenses, home and foreign missions and all other benevolences included in denominational budgets was $515,000,000; for the year 1932 this figure had dropped to $419,000,000. These figures do not give us a complete picture of the resources in terms of money of the Christian church. We must take into account the millions invested in Christian colleges, in hospitals, in works of mercy, in settlement buildings, and those untraceable sums which go forth from the Christian church for philanthropic and welfare purposes. It is not possible to tabulate the amount of money contributed by Christian people through the churches and through other channels, but it is evident that it represents the largest single voluntary enterprise in which the American people are engaged.

Many of our greatest churches were once supported by mission funds and many of the great churches of the coming generation are today mission churches receiving mission money. We reap what we sow. The Reformed Church in America reports that

of the 738 churches on its roll today 566, or 77%, have at some time received mission aid. The Presbyterian Church in the U. S. A. states that nine-tenths of all its churches have at one time been mission churches. One-third of all Presbyterian churches (U. S. A.) are receiving mission money and are contributing $17.48 per capita to church work. For every dollar of mission money the mission churches give an additional $1.75. The United Lutheran Church in its 1931 report states that per capita giving for the denomination is $23.30, the giving of mission congregations is $35.51. What is sown as seed in mission fields is reaped in established congregational life and work.

The spirit which drove the fathers into the wilderness to found churches and to establish community Christian life still impels their children. The charge which Henry Melchior Muhlenberg of the Lutheran church gave towards the close of the eighteenth century has been faithfully kept. *Ecclesia Plantanda* (the church must be planted) was his motto and his charge. Out of the church have grown schools, colleges, hospitals, charities, fellowships. The record would fill volumes. Anyone who will examine carefully the present-day work of the Christian church in America will be amazed at its extent and influence. If the fathers with their limited resources, but their firm faith, could return and look upon the work

of their children they would exclaim, "What hath God wrought!"

II. ALL ONE BODY WE?

There are those who say that the church is powerless to bear a united testimony. Protestantism, we are repeatedly told, is divided against itself, and a church that is divided against itself cannot witness to one Lord, one faith, one Savior. When we read that there are in the United States 212 separate denominations we stand condemned. Furthermore, many of these denominations belong in what we would call family groups. There are family groups of Baptists, Presbyterians, Methodists. There are 18 bodies associated with the Baptist fellowship, 14 with the Brethren, 13 with Evangelical associations, 17 with Lutheran, 16 with Mennonites, 19 with Methodists, and even the Friends are divided into 4 separate associations. Many of our Protestant churches are still divided on the basis of the Civil War. We have, for example, both northern and southern Presbyterian and Methodist bodies. In the city of Hangchow in China the mission of the Presbyterian Church in the U. S. A. (the northern body) is situated at the South Gate and that of the Presbyterian Church in the U. S. (the southern body) is situated at the North Gate. It is difficult indeed to point out to Chinese Christians why there should be two

separate churches working in the same city bearing the same name, and it is still more difficult to explain that they are kept apart because seventy years ago there was a war fought in America. Speaking at the North American Home Missions Congress, Mark A. Dawber said:

No price is too great to pay for freedom of conscience and the rights of free association, but Protestantism has paid that price and won those rights; it is threshing old straw to continue to debate the issues; maintaining the historic divisions is simply maintaining the bastions and defenses after the battles are won. Each of the great historic protests has won its battle and all are debtors to each for the battles won; the victories are now common victories and none can say to the others, "we have an exclusive truth" or "our faith offers the way of life more surely than does yours." Not one has the faith or vital power to make better Christians than the others; not one has a gospel truth that is not a common possession; division only weakens the church for its proclamation and nurturing.[1]

It is possible, however, to exaggerate the extent of the divisions existing among the churches. Most of the denominations are small, and more than half of them have a membership of less than 7,000 each. There are only two Protestant denominations which

[1] Data Book, North American Home Missions Congress, vol. 1, p. 229.

have as many as two congregations in every state, the Methodist Episcopal church and the Protestant Episcopal church. During the past ten years 18 church bodies have merged and only one denomination has divided, and of the 212 separate denominations 20 contain nine-tenths of the total Protestant membership. In an article entitled "Organized Religion," C. Luther Fry says:

Most of the denominations are numerically small. There are 92 with fewer than 50 churches each, and of this number 35 have fewer than 10 churches to a denomination. Thus it happens that 20 bodies embrace about nine-tenths of the church members reported in the census. Even this statement hardly represents the extent to which church members are concentrated within a few major faiths. Most denominations are localized geographically. Nearly half the membership of the Congregational churches is located in New England and the Middle Atlantic states; more than six out of every ten Jews are found in New York, Pennsylvania and New Jersey; while seven-eighths of the members of the Norwegian Lutheran Church of America live in five states. Because denominations are localized geographically, it follows that in most areas the great majority of churches and members are affiliated with a handful of denominations.[1]

It should be pointed out further that there is a growing sense of unity throughout the Protestant

[1] *American Journal of Sociology*, May, 1930.

churches of America. There can be unity without uniformity and a Christian will find a welcome within the Christian fellowship wherever he may be. He will hear the voices of little children out of every nation singing the lovely songs of faith and salvation which his own children sing. He will find men and women whose language he cannot understand, who seek to reveal to him the deepest things in their lives which are also the deepest things of his life, and who are nearer to him in thought and affection than the neighbors of his own street.

The Spirit of God is moving today through the churches, revealing a unity in love and service. This unity finds visible expression. Every day the road to Christian union is being trodden by an increasing multitude. The highways leading to a Lausanne and a Stockholm and a Jerusalem have been thrown up for all who love the Lord Jesus in sincerity. It is a growing conviction that, if church union is still in the distance, Christian union is knocking at our door.

Such organizations as the Home Missions Council and the Council of Women for Home Missions are themselves evidence of the growing unity of Christian life and work among the churches. Dr. Charles C. Merrill at the North American Home Missions Congress said:

There is no man engaged in administering home missions today in a statesmanlike way who does not

believe that the denominations will come together much more closely in their home missionary work than they are now, and that ultimately Protestant home missionary work is going to be administered virtually as a unity. Perhaps this involves organic church unity. Let that question pass. What concerns us now is that as a result of what has taken place during the last three decades and more, we can see the impossibility of Christianizing America without a much greater degree of unity than we now have, and some at least of the lines along which this unity must be secured are becoming more evident. If you were to ask me what some of these lines are, I should say that what is taking place in a state like Vermont, and what is taking place in a city like Chicago, when certain denominations, at least, are determined to lessen over-churching, are indications of paths along which immediate progress lies. It is customary to say that home missionary leaders are a hindrance rather than a help to Protestant unity in home missions. Doubtless, there is reason for this feeling. Nevertheless, one suspects that we have now reached a point where leadership is ready to go on much more rapidly than in the past. Indeed, I think there is hope that those who are actually in administrative positions will so speed up the movement for community churches, let us say, in city and in country, and for other forms of practical cooperation, that no outside movement will be able to take away this leadership. I say this not because it is essential that home missionary administrators be leaders, either for their own sakes, or to save their faces, but because they ought to be the men who can

make the surest progress, and it would be a pity if through any lack of statesmanship, or of alertness, they should fail to put their experience and their ability at the disposal of what perhaps is the greatest single need in American Protestantism today.[1]

The church is not dividing and splitting up today. It is uniting and healing divisions. No better illustration of this is to be seen than in connection with rural churches. The time was when good men thought that a new church meant progress and so there grew up in rural communities little competing churches, struggling for existence, supported temporarily by rival merchants, rival farmers, rival groups. Writing in the *Baptist* upon "A New Day for the Country Church," Dr. Edwin E. Sundt says:

Since 1925 over one hundred larger parishes have been organized with a new type of religious cooperation. We have learned to cooperate without surrendering the inalienable rights of local churches. There are, in some larger parishes, as many as fifteen smaller churches combined for service, rather than any attempt to eliminate valuable loyalties. By pooling funds a higher grade of leadership is secured and men with proper vision, consecration and training are creating life-centered programs. In these parishes salaries average $2,000 or more, and when fifteen or, as is usually the case, only five churches

[1] Data Book, North American Home Missions Congress, vol. 1, p. 287.

combine under the leadership of two or three vigorous leaders, the result has been amazing.

III. CALLING THE CHURCH ROLL

There are those who say that church attendance is on the decline. Every now and then we see an article about the waning influence of Protestantism. It would be strange indeed if church attendance were not affected by the multitudinous demands made upon people. With the modern newspaper, the radio, the week-end, the automobile, the freedom of life, the individualism that is rampant throughout the land, one may wonder where there is time for meditation and prayer and the demand which worship makes upon life.

The Congregational church has a commission studying the question of church attendance. Already statistics covering a period of three years are available for almost a thousand churches. The commission found that church attendance has averaged thirty-three per cent of the membership and that forty-three per cent of the membership has been present at church services during the period of a year. These are not encouraging figures. But they represent the immediate present, and it is pertinent to ask if membership in any other organization—commercial, fraternal, academic, political—could show as high an average?

Sometimes the Protestant church is unfavorably compared with conditions in the Roman Catholic church. The *Commonweal,* one of the best of Roman Catholic church publications, in a recent article complained of the decline in the membership of the Roman Catholic church. In 1930 the Catholic population in the United States was given by the *Official Roman Catholic Directory* as 20,091,593. Referring to these figures, the *Commonweal* says: "They are faulty, most priests realize; just how faulty they are, probably very few know. It is only by tables of the returns extending over a number of years, such as the writer has kept for the past decade, that this comes to light. These tables show that out of 108 dioceses and vicarates recorded in the directory, thirty-eight, or about one-third, have never sent in the same population figures two years in succession. All the rest have duplicated figures repeatedly, most of them as often as five or six times, and in this some of the large dioceses are the worst offenders." The article goes on to say that "the church had sustained a loss of about 500,000 born Catholics in 1930" and complains that some of them have gone into Protestant churches, which the article regards with horror. It continues: "With O'Briens, O'Haras and Shaughnessys, to say nothing of Murphys, Kelleys and Burkes, in Methodist, Baptist, Presbyterian and Episcopalian churches in all our

large cities, the evidence [for Roman Catholic leakage into Protestant churches] strikes too close at home and it is too blinding and ghastly."

When we think in terms of Protestantism it is necessary for us to speak out of knowledge rather than out of ignorance. The basis of comparison between the present and the past is for many uncertain and vague. What would the critics today say to the statement that in the year 1800 on Easter Day in St. Paul's Cathedral, London, there were present only six communicants? Someone has said that there are just as many persons going to church today as used to want to go. There may be a touch of humor about that statement but there is also an element of truth, because attendance upon church services today is voluntary and there is no social stigma resting upon those who absent themselves. What are the facts in relation to church membership? The statistics of the churches in the United States tell an interesting story and show a gain in church membership during the year 1931 of 433,359. In a very important statistical study of church life in America, C. Luther Fry says:

Fifty-five out of each hundred adults living in the United States are enrolled as church members. . . . The returns of the government make it possible to compute for each census year the membership thirteen years of age and over both for all churches

combined and for each denomination separately. These data show that the adult membership, which totaled 31,868,000 in 1906, increased to 37,785,000 by 1916 and then to 44,380,000 in 1926. This means that during the earlier decade the number of church members increased 18.6 per cent and during the last ten years 17.3 per cent. For the same periods the estimated growth of the adult population of the United States has been 19.0 and 17.2 per cent respectively. Thus it becomes clear that since 1906 the increases in the membership figures reported by the churches have kept pace almost exactly with the growth of population.[1]

IV. A PAGEANT OF TRIUMPH

There are those who say that the church is static and that the methods of the church are antiquated. We are reminded constantly that we are living in a changing world and yet the church does not change. It follows, we are told, year after year, century after century, the same message, the same methods, the same architecture. While everything has undergone transformation, the church fails to adjust itself to the changing environment with which it is faced.

There is a good deal to say from the point of view that the church itself is a conserving force in human society. Nevertheless, the church of Christ is

[1] *The U. S. Looks at Its Churches,* pp. 7, 49. Institute of Social and Religious Research, New York.

a living, moving, flowing thing and is not static. Dr. Charles R. Brown, formerly dean of the Divinity School of Yale University, in a small book entitled *The Honor of the Church* laid these ghosts in a few brilliant sentences:

As a result of my observation I am ready to maintain against all comers that nowhere on earth is there to be found so large and so constant a measure of self-sacrifice, of Christlike spirit, of unflagging devotion to the principles of the Sermon on the Mount, and of patient fidelity to duty on the part of those who walk the ways of common life, as in the church of Jesus Christ. I will back the pastors and the faithful members of these churches for sheer moral idealism against any group of people which can be brought forward from any other one organization to be found in our American life. When the great missionary societies, for example, want young men and young women of sound health, trained intelligence, social grace, and Christian integrity, to go forth to all the spiritual frontiers of earth and there display these qualities of "courage, devotion, loyalty, willingness to die for one's cause" during all the working years of their consecrated lives, where do they get them? They get them, of course, from the churches where these young people have been converted, nurtured and furnished with that spiritual impulse which carries them into this chivalrous service. The missionary boards would never think of looking anywhere else for them. This sort of material is not produced

anywhere else. It cannot be found in some lovely grass plot of spiritual productiveness lying quite outside of the much-maligned church of Christ.

The social settlement, with all its excellent qualities, if called upon for candidates to swelter on the Congo, or to shiver in Alaska or Labrador, or to face and relieve the dirt and the squalor, the disease and the vice of the crowded sections of the Orient, or to brave the attacks of Boxers in China, or the horrors of Armenian massacres, would be swift to say, "It is not in me." The labor union would speedily add, "It is not in me." This army of the choicest young people we know, enlisting for a warfare in which there is no discharge, going out to minister to people whose faces they have never seen, whose names they do not know, whose language they cannot as yet speak, but whose needs they have already made their own in warm, unselfish sympathy, comes forth steadily from those churches which have, according to the critics, become "so feeble as to have no ethical enthusiasm for anything except negative ideals of individual behavior." [1]

The church itself has reason to take courage from the appeals that are constantly made to it. Political leaders make their appeal. Social workers make their appeal. Agencies for racial good will and international peace make their appeal. The literature that lies on the desk of any minister of the gospel relates him to the moral, social, economic and political

[1] Pages 6-8. Pilgrim Press, Boston.

movements of our generation. Nothing can be done without enlisting the cooperation of the church. The welfare fund, the temperance movement, the peace program, the World Court, the unemployment problem, the Congressional platform, the labor union, all claim the intelligent understanding of the church. It is the most living and vital influence in American life today. It holds its influence not because it gives its allegiance to all these movements that claim its sympathy and support, but because it judges them and commends or condemns in the light of its own charter.

Many hard and bitter words have been spoken concerning the failure of the church to face up to moral and social issues. There has been ample reason for criticism in the past, but a new day has dawned and the church is facing its full task with open eyes and a ready heart. The prophet of the new social order in our own land was Walter Rauschenbusch. In a rather picturesque illustration he sets forth the difference between the old and the new view:

A health officer of Toronto told me a story which illustrates the consciousness of sin created by the old religious teaching. If milk is found too dirty, the cans are emptied and marked with large red labels. This hits the farmer where he lives. He may not care about the health of Toronto, but he does

care for the good opinion of his own neighborhood, and when he drives to the station and finds his friends chuckling over the red labels on his cans, it acts as a moral irritant. One day a Mennonite farmer found his cans labeled and he swore a worldly oath. The Mennonites are a devout people who take the teachings of Christ seriously and refuse to swear, even in law-courts. This man was brought before his church and excluded. But, mark well, not for introducing cowdung into the intestines of babies, but for expressing his belief in the damnation of the wicked in a non-theological way. When his church will hereafter have fully digested the social gospel, it may treat the case this way: "Our brother was angry and used the name of God profanely in his anger; we urge him to settle this alone with God. But he has also defiled the milk supply by unclean methods. Having the life and health of young children in his keeping, he has failed in his trust. Voted, that he be excluded until he has proved his lasting repentance." [1]

The church is no longer satisfied with creating light in the spot where only the individual stands. That light must burn and shine wherever the Christian man moves through social and political affairs. It is this enlargement of the widening area in which Christianity operates that has brought about such fine results. Christianity moves from the inside out.

Vitality expresses itself also in terms of talent. We

[1] *A Theology for the Social Gospel,* p. 35. Macmillan Co., New York.

glory in the fact that the poor and the weak have their place in the Christian church but Christ has laid hold also upon the wise and the strong. The church has by no means lost contact with the intellectual life of the age. In 1932 when the Roosevelt Memorial Medal was awarded to Dr. Robert A. Millikan for his achievements in science, Dr. James R. Garfield in presenting the medal used these significant words: "The Roosevelt medal for distinguished service has been awarded this year in only one domain, the field of science. For this medal, I have the honor to present the name of a scholar, a teacher, a mentor of scholars, a master of research, a scientist, imaginative and pertinacious, who has explored both the infinitely vast and the infinitesimally minute, returning from sidereal space with the secret of the cosmic ray, from the crashing of worlds within the molecule with the secret of the electron's speed; a prophet of the new time, bearing to bewildered man, alike from atom and from star, news of the presence and the goodness of God." The church need hardly say as in the days of old that "not many mighty" are called.

The Christian religion calls for understanding, enlightenment, apperception of truth. It has no fellowship with superstition or magical mysteries. It holds fellowship with the light, it walks in the light. There have been conflicts between Christianity and

science but ultimately it has been found that truth is one. The Christian faith moves forward, welcoming truth from whatever source it comes. Its message is, "Ye shall know the truth, and the truth shall make you free." Its textbook, the Bible, is translated and read in every language that has been reduced to writing. Christianity does not flourish on symbolism and superstition but on the truth as it is made known through the best Biblical scholarship. The story of the unceasing and increasing distribution of the Bible is the romance of literature. In 1931 the principal national Bible agencies of the world supplied over 27,000,000 volumes of the Scriptures. The American Bible Society reports that its circulation of Bibles, Testaments and portions rose from 4,861,-181 in 1921 to 9,745,356 in 1931. Of this latter figure 4,527,776 copies were circulated by the society in the United States alone. The increased distribution reported by American agencies touches all sections of the country, East and West, North and South, and represents new editions in many languages.

A few years ago a group of one hundred distinguished American clergymen issued a statement concerning the Christian church which attracted considerable attention. Under the caption "The Place of the Church in the World" the message in part said:

The church is not an end in itself. It is simply a means to an end. Its purpose is many-fold: worship, teaching, fellowship, service.

The church does not profess to be an association of superior people. It is an association of those who, candidly acknowledging their need, desire help, both human and divine, in the conquest of life.

Because life is too big and too hard for any man to live it alone, it is the message of the church that he does not have to meet life alone. It offers a comradeship along the whole way of man's pilgrimage.

It is worldwide in its activities. It gives a greater opportunity for helpfulness to others than any other institution. It gives inspiration to every other worthwhile organization. It develops the men and women who take the highest place of leadership in the world's work.

It stands for the redemption of all life and all of life, from waste, misuse, and sin. It seeks to bring about better understanding between men and nations. It believes in social justice and brotherhood.

The church proclaims the "good news"—the gospel—which is capable of solving every problem facing humanity today, so that soon there may be a new world wherein dwelleth righteousness in all relationships.

To this end the church appeals to all men everywhere to open their hearts and minds to God, to live as his children, to dwell in harmony with their fellowmen, in this and other lands, and under the leadership of Jesus, to help bring in the kingdom of God.[1]

[1] *The Handbook of the Churches,* 1931, pp. 82, 83.

In writing to the church at Corinth, which tried his patience and where there was much that was wrong, St. Paul compared his missionary ministry to a Roman triumphal march. "When I reached Troas to preach the gospel of Christ . . . my spirit could not rest . . . so I said good-bye and went off to Macedonia. Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me." [1] You can see the pageantry of it all; the aged senators, the oxen garlanded for sacrifice, the priests robed in beautiful garments, the white horses, the chariots, the crown, the wreath of victory, the scepter, the victorious generals, the conqueror. You hear the song and shout of victory and out on the fringe of the crowd you see the slaves with their waving censers scattering the sweet incense, and St. Paul visions the progress of the Christian church as a pageant of triumph. What was his part in the pageant? He was one of the slaves out in the crowd scattering the incense. "Thank God," he says, "wherever I go he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me." This is the mission and the message of the Christian church.

[1] II Corinthians 2:12-14 (Moffatt translation).

CHAPTER SIX

THE CROSS—THE MISSIONARY DYNAMIC

THERE is a haunting picture of Jesus going on his way up to Jerusalem given us in Mark 10:32-34: "And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again." What a picture it is: it is all alive with heroic interest. We can see the road winding up to Jerusalem and Jesus marching on alone, silent, his face set, striding on and up, unafraid, confident, determined. The disciples as they watched were afraid, aghast, dismayed, terrorized and fell back alarmed, and Jesus turned and motioned to them saying, "Come. We are going—you and I—we are going to Jerusalem." There we see the su-

preme leader moving on to the cross, beckoning his disciples to follow him, and imperfect as their following was, they followed and still they follow.

The identification of Christ with humanity is the central fact of the gospel. In his life and his death on the cross he identified himself with the life of humanity and still retains that vital union which enables him to say, "Inasmuch as ye did it unto one of these, . . . ye did it unto me." This identification on the divine side calls for an answering response on the human side. His love for us awakens within us a corresponding love. We love because he first loved us. St. Paul was vitally identified with Christ; in writing to the Galatians he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." This is not mysticism. It is reality and it is corroborated in Christian experience. It is the identification of life with life for love's sake. The lover identifies himself with the one he loves: the patriot with his country, the musician and the artist with his art, the Christian with his Lord and in this identification becomes one with all those who are one in Him.

This principle is easily illustrated. In the life of Catherine Booth, the mother of the Salvation Army, we read that when she was a girl of twelve, seeing

a group of boys following a drunken man in his shame, she instantly bounded to his side, put her hand in his, and marched down the street with him, and the jeering, sneering gang of boys fell away in silence. This is identification. William Morris once said, "Do you know when I see a poor devil drunk and brutal, I always feel, quite apart from æsthetical perceptions, a sort of shame, as if I myself had some hand in it." [1] This is identification. In a significant volume, *The Meaning of the Cross,* Dr. Henry Sloane Coffin tells of a man suffering agony as a result of an incurable cancer, saying that he wished he might through his suffering gather up all the suffering of other sufferers and bear it away into death. This is identification. Because of vital union with Christ we, who are his, see through his eyes and feel as he feels for all mankind. We understand what St. Paul meant when he said to the Colossians, "I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church."

I. IDENTIFICATION: HUMAN AND DIVINE

This dynamic set forward the Christian church in its great mission in the world. St. John gave expres-

[1] Quoted by H. R. Mackintosh in *The Christian Experience of Forgiveness,* p. 216. Harper and Brothers, New York.

sion to it in its simplest form. "For the sake of the Name they went forth." The testimony constantly repeats itself for the cross had in its keeping the power to capture the hearts of men and to send them forth as ambassadors of Christ. Behind the lives of saints and martyrs is this love of Christ born of the cross. Across the centuries, out of every situation, prison, persecution, poverty, exile, we hear the singing of the refrain "The love of Christ constraineth us." The name of Columbanus, or Columba of Iona, is a link between the centuries. Why did he leave home and kindred for the wilds of the Northland? Let his own words tell. "I have come into these parts a poor stranger for the cause of Christ the Savior, our common God and Lord. I ask of your holiness but a single grace: that you will permit me to live in silence in the depths of these forests, near the bones of seventeen brethren whom I have already seen die . . . let us live with you in this land where we now are, since we are destined to live with each other in heaven, if we are found worthy to enter therein." [1]

The foreign mission enterprise which distinguished the nineteenth century was born of an undying love for Christ and the obligation which the

[1] Quoted by Hugh Watt in *Representative Churchmen of the Twenty Centuries*, p. 82. Doubleday, Doran and Co., Garden City, N. Y.

love engendered. The pioneers whose names are graven deep in the annals of missions went forth because the love of Christ had captured their hearts. From his loneliness in the African wilderness David Livingstone wrote in his journal the words now on the stone which marks his grave in Westminster Abbey. "All I can say in my solitude is, May Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world." That is humanitarianism at its best, but the supporting motive of Livingstone's life was something other. Here is his own story: "Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages tomorrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations . . . and lo, I am with you always even unto the end of the world.' . . . It is the word of a gentleman of the most sacred and strictest honour, and there is an end on't. . . . I feel quite calm now, thank God." [1] It was this man who said, "I never made a sacrifice."

The church in America began and still continues under the same constraining power. We select at random David Brainerd who began his pioneer work among the American Indians early in the eighteenth

[1] Quoted by Watt, pp. 252 and 249.

century. He died in 1747, at the age of twenty-nine. His journal is a missionary classic. In a letter dated Kaunaumeek, April 30, 1740, he wrote: "I live in the most lonely, melancholy, desert, about eighteen miles from Albany. . . . My diet consists chiefly of hasty-pudding, boiled corn, and bread baked in the ashes. My lodging is a little heap of straw, laid upon some boards, a little way from the ground; for it is a log-room, without any floor, that I lodge in. My work is exceeding hard; I travel on foot a mile and a half, the worst of the way, almost daily, and back again; for I live so far from the Indians." The last entry in his journal reads, "Oh, that his kingdom might come into the world; that they might all love and glorify him; and that the blessed Redeemer might 'see of the travail of his soul, and be satisfied.' Oh come, Lord Jesus, come quickly! Amen!" [1]

The roll call of those who identified themselves with Christ in carrying forward the gospel in America is one of thrilling interest. Following the writer who became lost in the wealth of historic names we, too, are compelled to say that "time would fail to tell" of Roger Williams, founder of the Baptist church in America; John Campanius, Swedish Lutheran missionary to the Delaware Indians; Megapolensis, missionary of the Dutch Reformed churches to the Indians in New York; John Eliot,

[1] John Styles, *The Life of David Brainerd,* p. 45.

apostle to the Indians; Francis Makemie, father of American Presbyterianism; William Penn, Quaker governor of Pennsylvania and friend to the Indians; Spangenberg, pioneer Moravian missionary in Georgia; Muhlenberg, Lutheran pioneer in Pennsylvania; Otterbein, pietist of the Reformed church and one of the founders of the United Brethren church in 1800; Jacob Christman, organizer of the first Reformed church in Ohio in 1803; Francis Asbury, first bishop and founder of American Methodism; Samuel Doak, founder of Washington College, Tennessee; Jonathan Mulkey, Andrew Baker and Edward Kelly, pioneer Baptist preachers in Southwest Virginia; Gideon Blackburn, apostle to the Cherokees in Tennessee; Peter Cartwright, pioneer circuit rider in Tennessee and Kentucky; Samuel J. Mills, the first great apostle to the Southwest; Bishop William Taylor, who organized the first Methodist church in San Francisco; Marcus Whitman, pioneer and missionary to the great Northwest; H. H. Spaulding and W. H. Gray who assisted Whitman to establish a mission on the Columbia River; Sheldon Jackson, missionary to the West and Alaska; S. Hall Young and Hudson Stuck, apostles to Alaska. These men, like the heroes of Hebrew history, "having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us,

that apart from us they should not be made perfect."

The mandate, or rather the invitation, of Jesus "We are going to Jerusalem" still sounds in our ears and in response to it the Christian mission in America goes forward. A great company of the obscure and the distinguished rise up and follow.

Here is one who follows. She is a Chinese woman. The story of her life in America and how she found her way into the Christian church is thrillingly interesting. She was refined, intelligent, and a competent Bible student. She served as a Bible teacher in one of the leading Oriental communities in America. One day she informed the mission board under which she labored that she wished to resign. Fearful that there was some misunderstanding or mistake, she was asked for her reason. This was her reply: "I wish to make a gift to my Lord. He gave everything to me but I have given him nothing. Everyone I have brought into the church, and everyone to whom I have been able to tell the story of Christ Jesus was paid for by the salary the board has paid me. Therefore, these people I have brought to Christ were not gifts from me, but were from the individuals who gave the money for my support. My son has invited me to return to China where I may live with him for the rest of my life for nothing. Then I will take my Bible and go from house to

house in Canton, telling the story of Jesus Christ, and each one I win there will be my gift to him who gave so much for me." [1] Do you know any other motive that would prompt such service?

Here is another who follows. His name matters not. He has German blood in his veins and the love of Christ in his heart. He is well educated in medicine, in languages, in religion. His field is in South Dakota. In a casual report, not intended for this publicity, he says: "I have a field of 2,700 square miles, and I cover it all as a doctor and minister. I hold four public offices: coroner, health officer, public administrator and justice of the peace. I have accepted these offices because of the prestige they lend to my work as a minister. My medical services are gratis most of the time. I do not receive pay for even the drugs used." If you ask this obscure Christian worker "Why?" he will say, "He loved me and gave himself for me."

Here is another who follows. He is a young man, thoroughly trained in college and theological seminary. He would be welcome in any city church. His parish is along the Gogebic Iron Range. His letterhead carries the information that his work is religious, social, educational, industrial. When he went there the church put at his disposal was "nailed

[1] Quoted in the Ninth Annual Report of the Board of National Missions of the Presbyterian Church in the U. S. A., p. 92.

shut." There was a neglected community of nearly three thousand. Picture six city blocks with eighty-five saloons, with scores of gambling houses and vice dens, and you'll understand why Hurley became known as the Hell Hole of the Northwest. The sheriff gave him his word that if he could find ten business men in the whole county who wanted to see the law enforced he would clean things up. He combed the county and could find only three. He stayed there. He has been there since 1915. Eastertime in 1931 he wrote of his experience in one of the towns in his parish, a place with six hundred people, largely French Catholics:

We had just come from our service on Easter Monday night down to the hotel where I was to stay. The hotel has a saloon in connection with it and it does a rather thriving business for prohibition days. The proprietor asked me as I entered what was in my case. I told him I had just come from showing the Easter story in pictures. "Could you show it in the saloon?" he asked. I answered in the affirmative. It was agreed. The men standing around drinking and playing cards were informed that they were to have the story of the Resurrection. The machine was placed on the bar, a deck of cards was used to level the instrument, and the wall across was used as the curtain. It was a great service. I will never forget it. One man said to me, "I never knew it was that way." The next morning a wife came to the hotel at six o'clock because her

husband had told her he went to church last night in Le Blanc's saloon. She wanted to make sure. Today we hold Sunday school each Sunday in that hotel and the saloon has gone out of business, because, as the saloon keeper said, "It is not right."

Thinking of the Christian mission among the Negroes, Countee Cullen causes Simon the Cyrenian to say:

He never spoke a word to me and yet He called
my name;
He never gave a sign to me, and yet I knew
and came.

And I said, "I will not bear His cross upon my
back;
He only seeks to place it there because my skin
is black."

But He was dying for a dream, and He was
very meek,
And in His eyes there shone a gleam men
journey far to seek.

It was Himself my pity bought; I did for
Christ alone
What all of Rome could not have wrought
with bruise of lash or stone.[1]

The story of what has been done "for Christ alone," for and by the Christian Negroes of America, is a new chapter in the acts of the apostles.

[1] From *Color*. Harper and Brothers, New York.

In Francis Parkman's *The Jesuits in North America in the Seventeenth Century,* a volume replete with missionary heroism, it is told of Jean de Brébeuf—the pioneer priest who ministered amid unsurpassed hardships to the Hurons and who suffered martyrdom at the hands of the Iroquois—that in the winter of 1640 he saw "the ominous apparition of a great cross slowly approaching from the quarter where lay the country of the Iroquois." He told the vision to his comrades. "What was it like? How large was it?" they eagerly demanded. "Large enough," replied the priest, "to crucify us all." That was a comprehensive and challenging reply. The dynamic of the cross was sufficient to draw Jean de Brébeuf away from the culture and comfort of France, to live dangerously and to die triumphantly in the midst of savage people who by nature had no claim upon him.

II. THE INESCAPABLE CHALLENGE

The cross which gathers up into itself the love of God for mankind challenges those who are Christ's and also challenges the world. There is no greater challenge. It has been customary to speak about the world challenging the church. Frequently we hear the implication that materialism or secularism or communism challenges the Christian gospel and that Christianity and the Christian church are today on

trial. The contrary is the truth. It is not Christianity that is challenged. Secularism and all modern cults that deny spiritual and ethical values are challenged by Christianity.

What is there about secularism or communism that can challenge the Christian ethic? Can a non-Christian system of any kind present a substitute for the gospel that pronounces a blessing upon the poor in spirit, the pure in heart, the meek, the peacemaker, the merciful, and bids every man love his neighbor as himself? The Christian church faces the world with the challenge of the cross and demands unselfishness, sacrifice and a surrendered will. It was the cross that forever put evil, hatred, prejudice, ill will, racial hatred and all sin to an open shame, for the cross is the focal point where love at its best meets sin at its worst and triumphs. The cross transformed forever the central loyalty of man's life. St. Paul made this clear to the church at Corinth in his second letter: "The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."

(1) The cross challenges *the social order*. When we pray "Thy kingdom come" we confess that things about us are not right and that by the power of God they can become right. The social order is

constantly changing, and changing, we believe, for the better; but we face today dissatisfaction with things as they are and social confusion. Our acquisitive society has come to an impasse. We are in the midst of industrial and economic bewilderment. Bountiful harvests of grain have been given us but our social order is filled with long lines of hungry men and women who are fed by public bounty. We live in an atmosphere of fear and men talk of a new deal and revolution. The government is nervous and knows no way to cure our economic ills. Credit is frozen for lack of confidence and at the heart of civilization there is panic.

In a remarkable essay, *America's Opportunity*, James Truslow Adams diagnoses the situation to which we have come. After the war America led the nations in finance, in political influence, in moral idealism. Today we are confused, bewildered and have lost what was won. "The position has become intolerable for such as believe in and love their country. As one fellow-countryman said to me, it would not be so bad to lose money and have to work for it over again, if you had a nation you could be proud to work for. He must be a very easily satisfied patriot who can be proud of our present standing. For those of us who still genuinely believe in the possible greatness of the United States and of the part which she may play in the history of mankind,

the question arises as to the future." [1] What is wrong? It is pointed out that we have failed from lack of knowledge and above all from lack of character. We have been living as if prosperity and "easy money" were the greatest things in the world. If America is to regain its moral leadership so that it can commend both its civilization and its religion to the world, we must look to the redemption of the inner life. "We have got to place a higher value on other things in life than money and standards of living," says Mr. Adams. "If we are not interested in anything but making as much easy money as quickly as possible to spend almost as quickly, we need not expect leadership in a world which is doing hard work and hard thinking. In countless homes in America today there must be going on a serious questioning of what it is that makes life worth while and what is really worth striving for. My own opinion is that there are plenty of us who are getting fed up with the philosophy of life of the past decade and with the position which our country occupies, with its crime, its lawlessness, its disgraceful politics, its abandonment of ideals, its loss of prestige and honor abroad and at home." [2]

The cross challenges an acquisitive society. It

[1] *America's Opportunity—How We Lost It and How We May Regain It,* p. 8. Charles Scribner's Sons, New York. 1932.
[2] *Ibid.,* pp. 14, 15.

condemns a social order that sets a higher value on things than on persons. We must understand the message of the cross. It was not exceptional wickedness that made the cross. It was ordinary, everyday wickedness. It was the timidity and desertion on the part of Jesus' own followers. "They all forsook him and fled." It was a closed mind on the part of the ecclesiastics. They were wedded to their traditions. It was moral cowardice on the part of Pilate who sought to wash his hands of responsibility. It was frivolity on the part of Herod who treated serious concerns with levity. It was a wrong view of money on the part of Judas to whom thirty pieces of silver looked like a fortune. These were not the sins of a demon-possessed group; they were the everyday, commonplace vices of ordinary men; it was these attitudes of mind and heart that made possible the cross. And they still make the cross possible. They still crucify the Son of God afresh and put him to an open shame. Not until we see with the mind and heart of Christ will the sin and need of America become ours, as our sin and need became his.

It is not the task of the Christian church to formulate the organization of a new social order, but it is the function of the church to create within the social order a new attitude towards life, towards God, towards our fellowmen, so that love and not profit, giving and not getting, may be our inspiration. Be-

fore the better day comes—and it is coming—men and women will take up their cross voluntarily, identifying themselves with human necessity, and find their life in losing it. In 1931, President Hoover said: "This civilization and this great complex which we call American life, is builded and can alone survive upon the translation into individual action of that fundamental philosophy announced by the Savior nineteen centuries ago. Part of our national suffering today is from failure to observe these primary yet inexorable laws of human relationship. Modern society cannot survive with the defense of Cain, 'Am I my brother's keeper?' "

(2) The cross challenges *the Christian church.* A complacent, conventional, self-centered church is a contradiction. The church is not placed in the world to defend itself, to save itself, to build a wall about itself, to safeguard its own interest. The church, like the Christian, is in the world to lose itself and in losing itself it saves its soul. Some years ago a prize was given for the best poster in a campaign of church advertising. This prize poster was displayed on large billboards along city streets and on country highways. It represented Christ pointing the people to a cathedral-like church. That is a tragic misconception. It is not Christ who points to the church, it is the church that points to Christ. The church that is true to the cross learns to live adventurously, even

dangerously, and only as it does so will it enter into life.

In the matter of money the cross shames the church. There are people who estimate everything in terms of money. When Mary at Bethany broke the alabaster vase there were people who said, "It might have been sold." That is the most vulgar saying in the Bible. Mary was not thinking in terms of money. If you had asked her why she poured out the precious ointment, worth three hundred days' wages, she could not have answered. Love does not think in terms of money. Love is extravagant. A boy spent $7.50 of his $9.00 Christmas money for yellow roses for his mother. The flowers have long since faded but their fragrance still fills his mother's heart. Love never bargains. Love never calculates. Love never puts a price on what it gives. Love gives everything. It keeps back no part of the price. It never counts the cost. This is what we need. The church at home and abroad is restrained, crippled, circumscribed. Resources for carrying the gospel over land and sea are depleted. This is not due to the present depression, for the decline in all the churches began ten years ago. Between the years 1922 and 1932 there was a decline in the churches' gifts to foreign missions of approximately thirty per cent and a greater decline in the gifts to home missions. We are better equipped, better organized, better budgeted than

the church has ever been but there is no dynamic power in a budget formula. It is only where love finds full and free expression that the priceless alabaster cruse with its precious contents is poured out and the church is filled with fragrance.

How do we expect to match the love of Christ? It was this that Mary was thinking about, for it was she who first understood the cross. How do we plan to match the extravagance of the cross? "He who was rich yet for our sakes became poor." How do we plan to match that? "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." How do we propose to match that? Surely not by a little addition and much subtraction. It must be by the extravagance of a love that says, "Take my love; my Lord, I pour at Thy feet its treasure-store." There is nothing fragrant about the cross but the love that made it a necessity. A cross is an instrument of death. It is stained with blood. The only thing we can do is to weave about it the garland of our own unwithholding love.

At a wedding we are interested in the beautiful gifts set apart in a dedicated room. Someone who knows, perhaps the bride's mother, takes us as to a sacred shrine where love is revealed and tells us the secrets. "Mr. So-and-so gave this. Isn't it lovely? Mr. So-and-so gave that. Isn't it beautiful? Judge So-and-so gave that. We value his friendship. Mr.

So-and-so—a very distinguished name—gave that. He has known her since she was a child. Dr. So-and-so gave this. He cared for her during a very serious illness." It is all very sweet and beautiful and the whole house is filled with the fragrance of love.

Then we think of the treasures which Christ has had given him and which he keeps as memories of love. Perhaps some day he will show them to us. What has he kept? He will have in his keeping the two mites which the widow cast into the Temple treasury. He will have the cup which held the water of Jacob's well given him by the woman of Samaria. He will have the spices and the fine linens which the women brought to the empty tomb. Perhaps he will have baskets of flowers still blooming like Aaron's rod, given him by the lepers he had healed. He will have the fragments of Mary's alabaster vase which will still retain the fragrance of her far-seeing love. All these treasures he will have. Then we wonder and each one of us asks, "I wonder—I wonder—if he will have anything of mine?"

In the matter of evangelism the cross shames the church. While the growth of the church holds its own with the population of the country we surely cannot be satisfied with such a situation. Napoleon used to say that the army that stays in its entrenchments is beaten, and in like manner the church that

is content and complacent and satisfied with holding its own is in reality losing ground. Only a vital evangelism born of the cross can awaken the sleeping energies of the church. Dr. John A. Mackay recently said: "What a devastating indictment of popular Christianity is implied in that other saying of the creator of Zarathustra: 'Redeemers must you show yourselves to be if I would believe in your Redeemer!' The sterile lives of Christians are the greatest obstacle to the progress of Christianity today. There is so much more thrill, conviction and irresistible drive in the lives of communists than there is in the lives of most professed followers of Christ. If this continues, new 'middle ages' lie in the wake of the present. Who that has red blood in his veins and a great hunger for something to live and die for would not prefer to be a communist than an average church member?" [1] This is a terrible indictment to bring against the average Christian. Let us not resent it but rather ask the question, "Is it true?" The cross always challenges us, as is set forth in Elizabeth Cheney's stirring message:

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.

[1] Quoted in the *Presbyterian Banner,* January 19, 1933, p. 6.

I went out and searched—
And found a man in the throes of crucifixion,
And I said, "I will take you down,"
And I tried to take the nails out of his feet.
And he said, "Let them be
For I cannot be taken down
Until every man, every woman, and every child
Come together to take me down."
And I said, "But I cannot bear your cry.
What can I do?"
And he said, "Go about the world—
Tell everyone that you meet—
There is a man on the cross." [1]

In the matter of ecclesiasticism the cross shames the church. The principle of the cross has a deeper significance than the average Christian is willing to acknowledge. How soon, for example, would we come to the end of our subterfuge about church union and intercommunion if we would but make the cross our guiding light? When the Congregational, Presbyterian and Methodist churches of Canada united, their first act after union was the celebration of the communion and the message given at that service was from the text, "If a grain of corn fall into the ground and abide alone it dies, but if it dies it bringeth forth much fruit." That is the message of the cross. It is abundantly true of the missionary enterprise of the church. The church that saves itself

[1] "There Is a Man on the Cross."

will lose itself. The church that loses itself for Christ's sake will save itself.

(3) The cross challenges *personality*. Personality is the highest category we know. If the highest revelation of God is not a spoken word, not a symbol but a life—the life of Christ—then the highest achievement of the gospel is the creation of a Christlike personality. The creation of good men is the final test of the Christian church and it accepts that test as a challenge.

This type of character is created out of every race, Occidental, Oriental, black and white. A young Indian of the Mono tribe was asked what Christ had done for him; he said: "Before we become Christians our lives are dark and hopeless, full of fear and superstition, then when we become Christians superstition, fear and darkness leave us, and everything looks hopeful, new, bright and cheerful. Christ in our lives makes all the difference in the world." [1] A young man, an Italian, in a mission chapel said he had watched a small group of Christians and was impressed by their kindness and the difference between their attitude to life and his own. "I found," he said, "that for which I have been seeking though I knew it not, a gospel which could transform a life." There is something supernatural in the power of the

[1] *From Ocean to Ocean,* p. 146. The Fifty-fourth Annual Report of the Woman's American Baptist Home Mission Society.

gospel to create out of all races a common fellowship in life and character.

The challenge is to the privileged. The cross is never transcended. It is always luring to new endeavor. It demands of the finest Christian a still deeper devotion and a more perfect consecration. Where among men will be found a more devoted follower of Christ than S. Hall Young? Early in his life he gave himself unreservedly to the service of Christ. For fifty years he labored in Alaska. He scaled mountains and traversed glaciers. He crossed the Chilkoot Pass and mushed along the trail during the Klondike Stampede. He drove his dogs through the snowfields of the untracked North. He never gained for himself a single nugget of gold. He was not after gold; he was after the souls of men. He planted churches and missions along the trails of the adventurers. At the age of eighty, still unwearied, he was accidentally killed at the hands of the civilization he always feared. In his pocket were found a few verses which he had been working on and which were still unfinished. The last stanza read:

Let me die giving
The substance of life for life's enriching,
Time, things and self to heaven converging,
No selfish thought—loving, redeeming, living,
Let me die giving.

Is there any other dynamic that can keep the heart warm and the will untired through fourscore years? And he is the representative of a great multitude which no man can name who carry forward the Christian mission and who are out to win America to the same high Christian standard.

Again, the challenge is to the underprivileged. At Calvary every man is appraised at his highest value. Jesus lifted man to a place of infinite value, and any social progress that has been made has been made because of the revolutionary transforming of Jesus concerning the infinite value of every single life. Canon Liddon once said: "To believe that a man with 60 pounds a year is just as much worthy of respect as a man with 6,000 pounds, you must be seriously a Christian." That is because Jesus taught his revolutionary doctrine about the worth of every man—not honored men, and rich men, and great men, and wise; but common men, forgotten men, obscure men, men who had been cast out by the more favored. The words of Jesus penetrated the social system of his day, and penetrate ours. "How much then is a man of more value than a sheep! . . . What shall a man be profited, if he shall gain the whole world, and forfeit his life? . . . What shall a man give in exchange for his soul? . . . A man's life consisteth not in the abundance of the things which he possesseth." Life that has been wrecked

and ruined and all but spent can be salvaged. Jesus believed that. He taught that. That is what he has taught his church to believe and to live by and to work for. The world does not believe it. It believes that life can be lost. There are great areas of life that have been committed to the scrapheap in the thought of the world. Jesus believed that life could be salvaged. The world believes that timber can be salvaged. Out of a great sawmill up in the North come timber and paper, chemicals and alcohol, and now they are extracting sugar. Coal can be salvaged so that what was once cast out as rubbish can now be used in the sickroom and in the laboratory and the beauty parlor. The sculptor believes that marble can be salvaged, and Michelangelo took the block of marble that had been mutilated and wrought it into the likeness of life. That is what Jesus does for men. He believed lost humanity can be salvaged. It is strange how men are willing to speak of salvaging the waste from manufacturing processes involving sugar beets and sugar cane and iron ore and crude oil and cottonseed, but shrink from the task of salvaging life.

The cross is God's eternal pledge of life's redemption and the dynamic which constrains us to fellowship with him in the service of redemption. It is God's abiding attitude towards human life. In his *Emperor and Galilean,* Ibsen makes Julian the Apostate say:

"Where is He now? Has he been at work elsewhere since that happened at Golgotha? I dreamed of Him lately. I dreamed that I had subdued the whole world. I ordained that the memory of the Galilean should be rooted out on earth; and it was rooted out. Then the spirits came and ministered to me, and bound wings on my shoulders, and I soared aloft into infinite space, till my feet rested on another world. It was another world than mine. Its curve was vaster, its light more golden, and many moons circled around it. Then I looked down at my own earth—the emperor's earth that I had made Galileanless—and I thought that all I had done was very good. But behold there came a procession by me on the strange earth where I stood. There were soldiers and judges and executioners at the head of it, and weeping women followed. And lo, in the midst of the slow-moving array was the Galilean, alive and bearing a cross on his back. Then I called to him and said, 'Whither away, Galilean?' And he turned his face to me and smiled, nodded slowly and said, 'To the place of the skull.' Where is he now? What if that at Golgotha, near Jerusalem, was but a wayside matter, a thing done as it were in passing! What if he goes on and on, and suffers and dies, and conquers, again and again, from world to world!"

The cross of Christ is the guaranty that God is in Christ, suffering, serving, saving—in America as in Galilee—the same yesterday, today and forever.

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